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THE EFFECTS OF MIND ON BODY AS EVIDENCED BY FAITH CURES.¹

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Our remedies oft in ourselves do lie,
Which we ascribe to heaven.

—*Shakespeare.*

Perhaps no question is forcing itself upon the attention of society, concerning which there is so little knowledge and so much prejudice, as the question of the value and rights, of the new methods of treating disease, included under the comprehensive term,—“Faith Cure.”

In some one of its forms it is making its appearance on all sides. The medical man has it to contend with: he finds a patient has left him to try a mental practitioner; or else he is called to treat a new patient upon whom “mind cure” has failed. The legal profession has occasionally to decide whether the mental healer is guilty of mal-practice, or the friends and relatives of a deceased person guilty of “culpable neglect” because they trusted to some form of mental therapeutics and did not consult the recognized doctors of medicine. The minister meets it as a more or less persistent theological doctrine, which he must either uphold or denounce. Finally, no person can see a friend enduring a lingering illness, unbenefited by the arts of the physician, without having this new method urged upon him, and without having at least the beginnings of a query in his own mind as to whether there is “anything in it” or not. And if the friend who looks on, how much more does the sick one himself, wearing out the weary hours of suffering, watching the weeks grow into months and the months into years, with no improvement, wonder if, since everything else has failed, it may not be worth while to try the prayer cure or hypnotism or Christian Science.

Whenever one of these people in any one of these different classes attempts to find a basis for a rational conclusion, or facts

¹In this paper we have attempted to present a brief survey of the field, that portion of the data which is of most psychological interest, and some of the conclusions, from an extended study of mental therapeutics. We hope to present in a later publication an extended report of all the work referred to.

to help him to a wise decision, he invariably finds such a confusion that, as a rule, he gives up in despair.

Mind cure suggests psychology, and the psychologist is appealed to for the laws of mind which may explain the phenomena and give the rationale of the question. But the psychologist is silent; or at most can only say: "The relation of mind to body is unknown to us, and in the nature of things will probably never be determined."

It is the method of the "New Psychology," however, to collect all the facts possible, in relation to such questions, in the belief that, in time, these facts which at first are so isolated as to be without any apparent relation, may eventually be so numerous and so complete that they will fit into each other, and exhibit a more or less perfect picture.

It is believed, that even if this study yields no new relations in psychology, it at least puts together facts that may sometime be of value to the psychologist, and will at once appeal to all who are interested in the practical side of ameliorating human ills.

In the following pages, we propose to give a brief account of the principal forms under which the practice of treating disease without drugs, appears; next to show the relation of these to each other; and finally select one—the so-called Mental Science—for a fuller treatment. This will be followed by such explanation as we are able to give by correlating it with more scientific practices in the same line; concluding with a little speculation on some of the deeper problems suggested by the facts presented.

We have alluded to "Faith Cure" practices as among the *new* methods of treating diseases. As a matter of fact the principle is as old as human history, and only certain claims and certain methods of applying it are new. Of these new forms probably the most pretentious as well as the best known is Christian Science. The school of "Healers" known as Christian Scientists, own allegiance to, and claim as the discoverer of the practice, Mary Baker Glover Patterson Eddy. The book which contains the doctrines of the sect is believed to have been written by Mrs. Eddy under divine inspiration.

Mary Morse Baker was born in Bow, N. H., July 21, 1821. Her father was of Scotch descent. As a child, Mary was sickly and hysterical; not able to attend school much and consequently received very little education. December 12, 1843, she married George W. Glover, an architect, of Wilmington, N. C. Mr. Glover died suddenly of cholera in May, 1844. One child—a boy—resulted from this marriage. After about fourteen years she married Dr. Patterson, a dentist, of Franklin, N. H. He was a man of excellent character, and did everything possible for his wife. In 1862, Mrs. Patterson went to Portland

to be treated by Dr. Quimby's mental methods of curing disease. In 1865 she obtained a divorce from Patterson. Her first publication was copyrighted in 1870, and she published "Science and Health" in 1875. In 1877, she married Asa Eddy, of Lynn, Mass. In 1879, she organized a "mind healing church," of which she became pastor in 1881. She also established her "Metaphysical College" in 1881. Her husband, and also her adopted son, Foster Eddy, assisted her in the college. Mr. Eddy died suddenly in 1882. In 1889, she closed her college, and since then has devoted herself to the advancement of Christian Science theories through her writings. The growth of the organization has been rapid and large. Mrs. Eddy now resides in Concord, N. H., and is seldom seen even by her most devoted followers. "Science and Health" is in its 160th edition, and her other writings have passed through many editions.

These writings, particularly "Science and Health," contain the authoritative creed of the organization, the foundation of their theory and practice. The teaching is a sort of absolute idealism. Mind is divine; mind is all. Sin and sickness are delusions of "mortal mind." The "treatment" consists in the assertion that sickness is not a reality but only a "belief." The acceptance of this view by the patient is the cure sought for.

The following account, received from a Christian Scientist healer, in answer to our syllabus, will probably give as clear an idea of the philosophy, theory, and practice of Christian Science, as it would be possible for us to give in the space at our disposal.

I suppose the object in sending me these questions to answer is to learn the character of Christian Science method or principle of healing; and so the answers take up the subject as viewed from that standpoint. If you find them unintelligible or unsatisfactory, it is because of the wide difference between the bases of methods built up from a material, mental or bodily cause, and a wholly metaphysical being.

Please relate the facts connected with the cure of any physical ailment, without medicine. Mention in same way any disease prevented in similar manner.

The facts as revealed by a study of Christian Science, show that the only agency ever effective in curing disease, is some faculty of mind; that matter having no potency in and of itself, it follows that the exercise of mental belief, ascribing certain degrees, qualifications and results, either to the drug or material process, is what restores the patient. But suppositional faith, basing its reasoning on the evidence of one or more of the physical senses, is unreliable, since it can only reason uncertainly from effect to cause; causation thus being an unproven hypothesis, liable to be found only another effect on deeper investigation.

Christian Science shows such reasoning to be useless, since not understanding how the phenomena of disease is dissipated, the patient

is liable to recurrence in the same or another form, and is unable to prevent or to cure himself.

Christian Science starts with a demonstrable fact for its causation, found in a self-evident, self-existent Principle of Mind, and reaches an understood and knowable cure through its application in a scientific process.

What was the nature of your malady?

It had none. Disorganization is not an entity to be characterized.

How long had you been afflicted with it?

Ever since the belief that disease was a substantial entity, instead of a negation.

How did you first discover that you were a victim of disease? Give fully your symptoms.

By a consciousness of limitation, i. e., finiteness.

How did the idea come to you that you could be healed? If suggested by some person, what was your estimate of that person?

The conviction that limitation was an error, as shown by the inability and suffering it brought; and that it was right to be well; and sickness was a wrong.

Suggested by a sense of justice.

Was your cure instantaneous?

Yes.

If so, how did you know that you were cured?

By the instant receding of disease; and the corresponding increasing of health and strength.

Did you know it at the time, or not until later?

At the time; since mind first perceiving the truth, its objective manifestation begins to appear.

Did you have to test it, before becoming convinced that a cure had actually taken place?

No; it brought its own self-evident proof with it.

If not instantaneous, how rapid was it? How do you know that it was any more than a natural recovery?

It was natural recovery. There is no other genuine recovery, since health (omipotent and self-existent intelligence), when left to itself, without any erroneous interference, will do its own work naturally.

Was there any new feeling in the diseased part at time of recovery, or in any part of the body? If so, describe and explain what you thought it meant.

No. The disappearance of sensation left the body free to respond to any use the mind would have for it.

Since the more intense the sensation, the more powerless the organ to act harmoniously; it follows that the theory that matter is conscious intelligence, is a causative error, expressing itself in disease. Christian Science proves this true, for, by correcting this mistaken theory, the afflicted organ is relieved, and becomes free to be adapted to any action the mind may demand of it.

Have you ever doubted your complete cure, or had a relapse? If so, give reasons for your first doubt, or the occasion of your first realizing that you were not permanently cured? To what do you attribute the relapse? To what your cure?

No. A principle is a complete whole, hence can manifest nothing less. Any appearance of relapse or failure comes from lack of principle. 1st, to the fact that mind creates all phenomena. 2nd. That the instant a fact is seen to be true, all previous theories, regardless of age or sup-

posed substantiality, disappear as realities from that mind. 3rd. That the phenomena of the theoretical conception also vanishes with it, since effect cannot exist without its cause.

If you have ever tried to get healed by any of these methods, and failed, relate the circumstances.

Failure followed every effort to find health, until Christian Science was understood and demonstrated. Allopathy, homeopathy, hygiene, rational systems, surgery, sanitarium treatments, mind cure, will-power, all failed.

To what do you attribute your failure?

To a mistaken belief that the eternal mind-principle of health was a material condition; that it could be lost and re-created by some material mechanism, and was dependent upon physical conditions for its existence and manifestation.

Please answer the following questions relating to your own personality, with great care. Age? Temperament? Disposition? Complexion? Married? Do you now, or did you as a child, choose or avoid responsibility? Did you, or do you, prefer solitude or companions? Were you precocious, backward or normal, in the matter of learning to write, walk or talk? What was your health in childhood?

This paragraph is unanswerable from Christian Science basis, since it deals with mentality only, and recognizes physicality as the manifestation of mistaken, changing, human belief; having no fixed character of its own, and subject to constant correction.

If you were healed in answer to prayer, kindly describe the circumstances, and answer the following questions in addition to the above.

If by prayer is meant a petition to set aside fixed law and its penalties to please some favored petitioner, decidedly, no. If it means a humble, steadfast desire for spiritual, mental, and bodily wholeness, recognized as a God-given right to all, to be received in proportion to man's intelligent understanding of the God-nature and its operation; yes.

What had been your religious experience previous to your cure?

I found nothing in popular religions or philosophies of any practical value.

What was your idea of the efficacy of prayer?

It had none beyond a blind faith in the petitioner, resulting in a manifestation of self-mesmerism.

How did the faith that you could be cured, first come to you?

Realizing the fact that disease was discord, led me to seek every means possible to find the harmony which is health.

State any doubts that you had.

Neither doubts nor certainties; as it was simply another experiment.

What plan had you formulated, or what conditions did you expect to have to fulfill before you could be healed?

Obedience to any requirement; as would be expected in giving a fair trial to any system.

Did it happen as you had planned, or did you change your views of the matter? If the latter, how did you come to change your views?

The positive proof of the disappearance of disease, left no room for questioning the presence of health or the success of the means employed.

Was the final result in any way contrary to your expectations? If so, how?

I had no expectations.

What physical sensations, if any, accompanied your restoration?

None whatever.

Had you any previous conception as to how the cure might take place?

No.

What was your mental and religious state at the time of the cure?

Having been a student of various philosophies and material sciences, both mental and religious conditions were the essence of materialism.

Did you seem to have any "revelation," or was there any "manifestation," as of "angels" or "flames" or "voices," or any such thing?

Not the slightest.

Was it comparable to any of the cures wrought by Jesus, or any other case of which you had heard or read?

It was comparable to the cures wrought by Jesus, in that as we who are healed in Christian Science to-day, so with the people of those days; after "suffering many things of many physicians," found disease not lessened and often increased; turned as a last resort to the Master Healer. In like manner, by the same demonstrable principle which Christian Science finds He worked by, the sick are healed to-day.

What effect has your cure had upon your religious life?

My cure, study, and demonstrations of Christian Science, prove to me the existence of a practical, scientific theology, whose principle demonstrates itself to be true, in its power over sin, sickness, death, and all discordant conditions in material environment.

It proves the Sermon on the Mount, and the Kingdom of Heaven on Earth, to be present possible standards for humanity to live by, in proportion as each one accepts the standard and obeys the rules which Christian Science shows to be the way to gain this harmony of Infinite love.

If you were healed through the influence or mediation of some person or "healer," or "hypnotizer," kindly describe the appearance and character.

The healing of Christian Science is not through any influence or mediation of a healer.

The patient goes to a so-called healer, through a mistaken idea that the healer possesses some ability or understanding which he has not. Like an elder brother, the so-called healer corrects this mistake, as well as others, through mental processes, until the patient's mind is in a condition to be corrected audibly, and shown how the work is done directly for himself.

Any seeming failure in cures arises from lack of adherence to its principle, either in patient, healer, or both.

Please mention any books bearing on these subjects that you regard as good.

The only text-book of genuine unadulterated Christian Science is "Science and Health, with Key to the Scriptures," by Rev. Mary Baker G. Eddy. Published in Boston.

We will add one more.

DEAR SIR: I cannot send you returns. To a student of Christian Science there is no psychology, for there is but one soul even as there is but one God. God is soul. Man reflects soul, for man is "made in the image of God," but soul is not in man; the less cannot contain the greater. And whereas before I was healed from chronic invalidism through the "teachings of Christian Science" I used to think much on your topics, I wish never to think or refer to them again; cannot and be consistent or obedient to the teaching which heals. They are mental poison to me.

May I please express a wish for you and all that are making a "scientific study," all who are seeking for knowledge—a wish that you and they might be induced to study the Bible in the light of "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy.

Yours in truth,

Christian Science is an offshoot from another school which we shall term Mental Science—a term quite generally used by those who practice this form. Mental Science may be said to have originated about the middle of this century through the efforts of P. P. Quimby.

It differs from Christian Science in that it acknowledges no allegiance to any one man, and does not claim to be a special revelation from God, but seeks the basis for its theory in the teachings of the old philosophers or modern mystics, and especially empirically in the results of its practice in the realm of therapeutics. It has not the explicit religious form of Christian Science. It is a philosophy, a theory of life. We give a fuller account of its theory and practice in a later portion of this paper.

Another form of curing disease without medicine is the so-called Divine Healing. Under the general idea that God heals disease in answer to the prayer of faith, we find many variations in the method, or rather the ceremonies accompanying it, and some little disagreement as to the strict theology of the process. But since they all produce results, it may be assumed that the differences do not go further than the minds of the healers, and that the real principle lies deeper than individual theories.

Of course it goes without saying that the whole practice is based upon the Bible, and the differences are the result of differences in interpretation. One division anoints with oil according to the suggestion of the Apostle James. Another heals by the laying on of hands, according to the practice of the other Apostles. While a third set discards all types and formalities and simply prays for the afflicted one. It is generally agreed by all, that the result is according to the faith of the sick one, and the fact that any particular prayer is not answered is evidence that the patient did not have sufficient faith. There are, however, those who argue that it may be the will of God that a person should endure sickness, and by such, a resignation to the will of God is encouraged.

Rev. A. B. Simpson, of New York City, is one of the leaders in this work. His teaching is peculiar in that he argues that when once a person has prayed for healing it is dishonoring God to doubt the cure or to ask for a sign or symptom. The person must claim he is healed and expect it. This accounts

for the many people who claim to be healed but whose appearance contradicts their words.

Many oppose this view and hold that it is claiming a lie to assert that one is healed when he is not. The chief opponent, and the most pretentious healer is the Rev. John Alexander Dowie, of Chicago.

A brief account of Dr. Dowie, will not be out of place here. And fortunately we can give it in his own words as published in his own *Leaves of Healing*, for Dec. 11, 1896. It gives not only the facts of his life but his style, method, and manner of preaching (for this is part of the report of his sermon), and his general character.

He says :

I will give you a little of my autobiography, and I am not ashamed of what God has wrought.

I was born in Edinburgh nearly 50 years ago.

Next May 25 I will be 50 years of age.

I earned my own bread from my 14th year, and was brought up in the academies of Edinburgh.

I went with my father, who is on this platform, to Australia.

I plunged into business, and within a few years was the resident partner's confidential clerk in a firm doing \$2,000,000 in open goods, every invoice of all these imports passing through my hands.

Soon after that I became the financial manager with a partnership interest, small then but larger to come, in another firm ; and though I say it, I do not boast of it, I had the confidence before I was 21 years of age of men in the largest lines of business, and was myself handling large concerns.

At that age I consecrated myself to the ministry, and my money, hardly earned, and my time. With my father's co-operation I studied privately and then returned to my native city, Edinburgh, in the University of which I studied for some time.

I have the honor, therefore, of being a Scotchman trained in academical, in business, and in University life, and when I returned to Australia my brethen in the Congregational body within three short years gave me the honor of placing me at the head of possibly the most important charge in the entire denominational body—famous for its big heads, some people think, and, after all, there is something in those heads, too.

I was the pastor of the Newtown, Sydney, Congregational Church, which gave me the opportunity of ministering to the professors and students of Camden College, the only Theological Seminary of the Congregational Churches in Australia, which brought me into close touch with many of the ablest men in the great University of Sidney, a city of more than

half a million people. That was my third pastorate, and I held it when I laid down my denominational connection to give my life to a world-wide work for God and for humanity.

I had the honor of being at that time the leader—so Sir Alfred Stephens, the Lieutenant-Governor and Chief Justice for 29 years called me in a public meeting,—the leader of the Social Reform Party.

I was offered by Sir Henry Parks the portfolio of Minister of Education in his government, and I could have been, he said, Premier within a few years, if I had only given myself to politics.

I helped to mould public opinion, and helped to create legislation in my own land, and was frequently chosen to do important public work.

For instance, the Liberals of Sydney once appointed me, in company with Sir Henry Parks and the Editor of a Sydney daily paper, to draw up an important document addressed to the Right Hon. W. E. Gladstone. This document was one of great importance at a time when the foreign policy of the Tory party under Benjamin Disraeli, Earl of Beaconsfield, had strained the loyalty of Australia to the mother country.

On another occasion I was supported by the Protestant ministers of all denominations in Sydney in answering a famous address of Archbishop Roger Bede Vaughan, and when my address appeared in pamphlet form, it brought me kind commendation from the late Mark Pattison, Master of Lincoln College, Oxford, and from Mr. Gladstone himself. The largest hall in Sydney was filled to overflowing with the leading men of the land when this lecture was delivered, and it was the first gun fired in a battle against Roman Catholic supremacy in educational matters, the final result of which was the taking away of all grants to denominations from the public treasury and the establishment of a National Compulsory, and Free Educational System for all the people.

I am also the General Overseer of the Christian Catholic Church, which has tens of thousands of sympathizing friends in and around Chicago, and we have set down at our monthly Communion with nearly 2,000 communicants at one time in the auditorium.

I am the editor, proprietor, printer and publisher of "Leaves of Healing," a weekly paper with thousands of subscribers in all parts of the world, and God is blessing our little White Dove, of which we have no reason to be ashamed.

My position entitles me to courtesy, and the recognition of my ministry.

Beside Dr. Simpson and Dr. Dowie there are many local

leaders in this work whose methods differ slightly from those already mentioned. There is also a class of "travelling healers" who go about from place to place, each with his own claims to power, and with his own methods. Three of these may be mentioned, as the types and forerunners of what bids fair to become a distinct guild—that of the tramp healers. These are Schlatter, Schrader, and Bradley Newell. The first two, "Divine Healers," the last, "Magnetic."

Schrader and Newell are too well known through the daily press to need description here.

A brief biography of Schlatter will illustrate the type when sincere.

The career of Francis Schlatter is a most unique bit of biography. A native of Alsace, France, a shoemaker by trade, he came to America in 1884; spent some years in New York; went to Denver in 1892. In his youth he attended school until 14; but all his life he was a reader, student, and thinker. In 1893, at the age of 37, he became possessed of the idea that God—"Father" as he always familiarly called him,—wanted him to go forth from Denver on foot. He obeyed, and during the following two years walked through Colorado, Kansas, Indian Territory, Texas, New Mexico, Arizona, California, and back to New Mexico. On this journey he endured untold privations and hardships, from hunger, thirst, heat, cold, and unkind treatment. But he "had to" do it; and always obeyed "Father" at whatever cost. "Father" often told him to go without food for days at a time, and often allowed him water only on alternate days. He was imprisoned as insane at two different times. His own account of his wandering is interesting though somewhat monotonous reading.

He was well read on the great moral, religious, and social problems, and discussed them with a good deal of ability. He was possessed of the idea that he was Christ, and explicitly declared it on a few occasions; though as a general thing he talked and acted without any apparent idea of such an impersonation. Only his appearance, dress, hair, etc., were strikingly suggestive of the mediæval pictures of Christ.

His discussions were strongly marked by two ideas—reincarnation, and socialism.

Whatever conclusion one reaches as to his real nature and condition, no one can doubt the sincerity of the man. He honestly thought himself called to do a great work for "Father," and he devoted himself to it with all his energy, and with that childlike faith which produced surprising results. One can but regret that his ideas only led to his untimely death.

Following these, as another species of mental therapeutics, we may mention hypnotism. The treatment of disease by

hypnotism is avowedly a matter of suggestion. While extensive in its use and application, it is yet confessedly limited. Practiced by a large number of regular physicians, some of them of world-wide reputation, the cases number many thousands and constitute some of the most valuable sort of data. We shall revert to this more at length later.

The following account taken from Bernheim (*Suggestive Therapeutics*, p. 363,) will illustrate his method :

M., 27. Married, delicate constitution, nervous temperament, suffering from severe intercapular pain. Pressure in the region causes severe pain. I propose to hypnotize him by closing the eyes. He gives himself up to it with a bad grace. He is very impressionable and fears that I wish to perform an operation on him. I reassure him, and continue *suggestion*, holding his eyes closed. His nervous anxiety is with difficulty dissipated. His hands tremble. However, he goes into *profound sleep*; there is relaxation without catalepsy, and no memory upon waking. I energetically suggest calmness of mind; I affirm that the pain has disappeared.

Having let him sleep alone for about six minutes, he has several nervous spasms and calls out: "I am falling!" and then awakens as if coming out of a nightmare. He remembers having dreamed that he was falling into a ditch. *The pain has almost completely disappeared*; he is surprised; cannot find the sore spots. *I hypnotize him a second time*. He gives himself up easily. His sleep is more quiet; there are slight nervous movements in his hands. I suggest the complete disappearance of the pain. Upon waking he remembers having heard talking but does not know what I said. . . . There is not the slightest pain. He does not understand it; his astonishment has something comical about it.

Such is Bernheim's own account, slightly abridged, of one case. Of course it must be understood, that, as in regular practice, no two cases are treated just alike.

Besides these four distinct schools of curing disease without drugs, there are many minor forms in which the same element is to be seen, though not usually so considered. Among these may be mentioned Patent Medicines in so far as they cure "incurable diseases" or produce results out of proportion to the known therapeutic value of the drugs constituting the compound. Especially is this seen in the great number of patent "devices" for the cure of disease, such as "electric" belts, bandages and garments of all sorts, also the various inhalers.

A striking device, remarkable for the cures it has wrought, as well as for the absolute freedom from anything curative except its name, might be designated as a string one end of which is fastened to the ankle of the patient, while the other end is tied to a tin can which is then immersed in a dish of water or buried in the ground. Again we have no end of "health fads," each producing its long list of testimonials, in the shape of cures of more or less serious diseases, but which again reduce in the last analysis, to the effect of the mind of the patient

upon his own body. "Home remedies" also contain many instances of the same thing, and they in turn are the survivals in the present time of the older customs which characterized the age when nearly all therapeutics was a science of magic.

In the study, of which the present paper presents a portion, all of these phases have been investigated extensively. Folklore literature has been ransacked for all that it could furnish in regard to practices, superstitious and otherwise, relating to therapeutics. The "fads" of modern times have been collected; the household remedies still in vogue have added their testimony; patent medicines and devices have been examined as to their actual medicinal value, and the results they produce. Their testimonials have been examined and verified.

We have studied with the hypnotist, seen him at work and learned his art. Hundreds of cases treated by hypnotism have been studied and tabulated. The divine healer has been observed in many instances and particularly in the persons of Schrader, whose blessing we received on two occasions, and Dowie, whose work we visited and whose method we studied in his "Divine healing home" in Chicago.

As a basis for study of Divine Healing, we have over 1,600 records of individual cures, all of more or less value and completeness.

The cases to be discussed are nearly all from Dr. Dowie's work. About two-thirds of them are females. In age they range from 6 mos. to 86 yrs. though the main part of them are between 20 and 50. Of the women, the married are about three times as numerous as the unmarried.

The duration of the disease from which they were healed, varies from a few minutes to fifty-two years. The average time is about twelve years for each sex. Thirty-three per cent. report their healing instantaneous, fifty per cent. gradual and seventeen per cent. say they are not yet perfectly healed. It must be noted that while thirty-three per cent. report instantaneous healing, it is clear from their own account that they almost always mean that pain ceased instantly. And it may be mentioned here that of all the returns that give data on that point, almost every one shows that pain ceased at the time of prayer.

Again, of the whole number seventy-six per cent. were treated, or prayed with, by Dr. Dowie in person, seven and one-half per cent. were prayed for by him at a distance. Four and one-half per cent. were prayed for by Mrs. Dowie. Seven and one-half per cent. were healed in answer to *their own* prayers or efforts and four and one-half per cent. were healed in answer to prayers of friends.

The number of ailments mentioned in their accounts of

themselves, varies from 1 to 9 for the males, and 1 to 11 for the females.

The time that has elapsed since the cure varies from a few days to fourteen years. Time required for full recovery may be as much as two months. If longer than that it seems to be regarded as a failure and is not mentioned.

As to diseases cured they have been classified roughly as follows: the figures are per cents.

DISEASES.

	Nervous.	Circulation.	Respiration.	Digest.	Contagious.	Wounds.	Cancer.	Rheumatism.
Males.	20	10	20	15	5	14	5	11
Females.	22	14.5	18	16	5	3.5	11.5	9.5

Among the remarkable features mentioned may be noted the following: Legs lengthened from 1 to 5 inches. "Gained 95 lbs." Hip $2\frac{1}{2}$ inches reduced. 56 abscesses at one time, cured. Deaf and dumb. Senseless 3 weeks. While the men report: "40 whiskies a day," cured. "Wreck physically." Hip disease. Goitre. 3 Bullets. Deaf and dumb. Fever settled in bones. Appendicitis. Leg shortened 2 inches. Born blind. Deaf after measles.

These were jotted down as the reports were read, simply as an indication of the range of the work. In the reports of women the term "Internal troubles" is often mentioned. From the context it appears that the expression generally refers to troubles peculiar to that sex. In other cases such troubles are directly specified.

The following is a list of the "Troubles" as stated by the patients themselves:

Abscess; accident; ague; appendicitis; ankle sprained; asthma; backache; back weak; bad habits; bilious trouble; blindness; blind from birth; blood poisoning; Bright's disease; bronchitis; bronchial disease; broken arm; burns; burnt hands; blood disease; brain fever; cancer; cancer in tongue; cancerous tumor; carbuncle; catarrh; chills; cholera infantum; cholera morbus; congestion of lungs; consumption; constipation; convulsions; cough; chlorasis; compound curvature of spine; croup; deafness; deaf and dumb; diabetes; diarrhœa; diphtheria; dislocated shoulder; dislocated knee; dropsy; dysentery; dyspepsia; diphtheretic paralysis; devil cast out; earache; eczema; epilepsy; erysipelas; eyes, inflammation of; eyes, weak; eyes, sight failing; feeble minded child; fever; fever sores; felon; fistula; gangrene; gambling; goitre; granulated eyelids; gall stone; headache; healed when dying; heart disease; heart broken; heel lame; hay fever; hydatids; hydrophobia; hemorrhage of lungs; hemorrhage of kidneys; hemorrhoids; her-

nia; hip broken; hip disease; hip joint renewed; hysteria; imperfect sight; infidelity; impediment of speech; impotent; indigestion; inflammation of bowels; inflammation of stomach; inflammation of lungs; inflammatory rheumatism; internal tumor; ivy poison; internal troubles; intestinal trouble; insanity; kidney and bladder; knee, injured; knee, stiff; knee, swelling in; la grippe; lame; leg too long; leg too short; leg, poisoned; leucæmia; liver trouble; locomotor ataxia; lung trouble; lung fever; lumbago; malaria; measles; meningitis; morphine habit; mumps; nearsightedness; nervous exhaustion; nervous prostration; nervous trouble; neuralgia; nervous debility; ovarian tumor; palsy; paralysis; periostitis; piles; pneumonia; polypus; puerperal convulsions; peritonitis; pleurisy; paralysis of bowels; palpitation of heart; quinsy; rheumatism; running sore; rib broken; rupture; salt rheum; scalding; scarlet fever; scrofula; skin eruption; skull fractures; sick headache; spasms; sea sickness; sleeplessness; small pox; spinal meningitis; sore throat; spinal disease; spine, curvature of; sciatica; stone cancer; stigmatism; stiff hip joint; stomach trouble; sunstroke; synovitis; symmetrical keratiasis of the palms and soles; tapeworm; throat trouble; tobacco; toothache; tonsilitis; tuberculosis; telegrapher's paralysis; tuberculosis of bowels; tumor; tumor fibroid; thigh bone diseased; typhoid fever; ulcers; urinary trouble; ulcers in bowels; varicose ulcer; varicose veins; whiskey; wounds; wrist sprained; weak lungs; weak eyes; white diphtheria; wild hairs; whooping cough; yellow fever.

The unfortunate Schlatter has been followed, by his own written testimony, and that of his personal friends, through his work as a healer and his wanderings alone until his death from starvation in the deserts of the Southwest, a victim to a peculiar form of delusional insanity manifesting itself in religiomania.

Cures at shrines such as Lourdes, and by means of sacred relics have contributed their lessons.

Christian Science has unwillingly yielded its facts and philosophy to our work. By means of many personal interviews with Christian Science healers, people who had been healed and those upon whom the method had failed, and by a faithful perusal of "Science and Health," together with a careful study of the life of Mrs. Eddy from childhood, a clear view of the whole system has been obtained. A study of cases similar to those under divine healing has also been made.

Lastly, Mental Science has received its share of attention and yielded perhaps the best returns. Mental Science healers have been uniformly courteous and helpful, ready to furnish records of their cures and often of their failures, willing to

discuss their theories and admit their limitations. The literature of this as well as of the other schools has been read.

The result of this investigation, extending over more than two years, is an absolute conviction based upon evidence, only one or two items of which we can give here, that the curative principle in every one of the forms is found in the influence of the mind of the patient on his body. In other words, however different the claims and the method, the explanation of all is the same. We may mention a few of the items leading to this conclusion. They all cure disease and they all have failures. They all cure the same kind of diseases and the same diseases are incurable for them all. In those classes of disease where the cures are wrought, there are the same percentages of cures by all the methods. Stripped from a few characteristic phrases all the reports from all the different forms are identical. A testimonial to a patent medicine, for example, reads precisely like one of Dowie's reports of a divine healing cure. Again there are many records of people going from one school to another and in this no one practice seems to show any advantage. Some fail after trying all. Some fail to get cured by divine healing, but get restored by Christian Science, and *vice versa*. Others fail with Christian Science and are successful in hypnotism, and *vice versa*.

In view of this unity of principle, we have selected for special presentation here, the two forms of Mental Science and Hypnotism as typical of the whole matter. Mental Science gives the best expression of the popular philosophy in this line, while Hypnotism gives the scientist's view of the same thing. On the popular side, Mental Science is free from the dogmatism of the Christian Scientist, and the superstition of the divine healer. The cases are the most fully reported, and the arguments of the advocates are most intelligible.

As previously stated Mental Science originated with Dr. Quimby, and we may now give a short sketch of his life and philosophy, to be followed by a brief account of the later developments of the movement and lastly by the data of the cures wrought by it.

Phineas Parkhurst Quimby was born in Lebanon, N. H., Feb. 16, 1802. While still a child his parents moved to Belfast, Maine, where he thereafter always lived, although he had an office in Portland the latter years of his life.

He had, perhaps, the average education of a boy in a small town, in those days. It was meagre as to actual book study, but evidently full of that suggestiveness which led him always to long for more. He had an inventive mind, being interested in mechanics, philosophy, and scientific subjects.

When about 36 years of age, a travelling hypnotist, elicited

his intense interest. "At that time, Mr. Quimby was of medium height, small of stature; quick-motoned and nervous, with piercing black eyes, black hair and whiskers; a well-shaped, well-balanced head; high, broad forehead, and a rather prominent nose, and a mouth indicating strength and firmness of will; persistent in what he undertook, and not easily defeated or discouraged." (New England Mag., Mar., 1888.)

He began at once to experiment, trying to hypnotize any one who would submit to the experiment. He soon found that he had some success and finally discovered a subject whom he could influence in a remarkable degree. With this subject he gave exhibitions for several years, travelling through Maine and New Brunswick.

He produced hypnosis, by sitting in front of his subject and looking him in the eye for a few moments. The performances were so remarkable that others began to investigate the matter, and Mr. Quimby was called upon to use the powers of his subject to diagnose disease. Mr. Quimby soon noticed that the diagnosis was always identical with what the patient himself, or some one else in the room, thought was the trouble.

This gave him his first suggestion of the connection between mesmerism and the cure of disease. From this time on he devoted himself to the study of what he considered the greatest boon to mankind, that had ever been discovered—the cause and cure of disease by mental states.

He soon found that the hypnotic state was unnecessary to the success of his work, and accordingly dropped that part of his practice, either because it was a bothersome and useless adjunct to his work of healing, or, as seems more likely, because in those days, mesmerism, especially when used in connection with the health of any one, was generally regarded as witchcraft, or some form of spiritism, and this brought his great discovery into undeserved disrepute.

Therefore, instead of going through the forms and ceremonies usually accompanying hypnotization, he simply sat by the side of his patient, talked with him about his disease, explained his own theory, convinced him that his disease was an error and "established the truth in its place, which, if done, was the cure." He sometimes, in cases of lameness and sprains, manipulated the limbs of the patient, and often rubbed the head of the patient with his hands, wetting them with water. He said it was so hard for the patient to believe that his mere talk with him produced the cure, that he did his rubbing simply that the patient would have more confidence in him; but he always insisted that he possessed no "power" nor healing properties different from any one else and that his manipulations

produced no beneficial effect upon the patient, although it was often the case that the patient himself thought they did.

Mr. Quimby's practice increased rapidly. In 1859, he made his headquarters at Portland though his home was still in Belfast. In Portland he became favorably known and treated many patients and performed some remarkable cures, as described in the papers at that period.

In 1866, Dr. Quimby was overcome by the pressure of work, which his unselfish devotion to humanity as he regarded it, forbade him to neglect, and he passed away at his home in Belfast, Me.

While he was undoubtedly hampered by some superstitions, for which the age was more responsible than he, and which his successors have in part perpetuated and increased, and in part outgrown; yet to him, undoubtedly, belongs the credit not of discovering that mind influences matter, nor yet of originating the philosopheme that all matter is the creation of mind, but rather of practically applying the principles to the prevention and cure of disease.

Whatever may be the future of mental healing, it must at least take its place as a valuable addition to our methods of coping with human infirmities.

A few quotations from Dr. Quimby's writings will show his point of view—his philosophy.

He says of his method: "I give no medicines; I simply sit by the patient's side and explain to him what he thinks is his disease, and my explanation is the cure. And, if I succeed in correcting his errors, I change the fluids of the system and establish the truth, or health. The truth is the cure."

"When I mesmerized my subject he would prescribe some little simple herb that would do no harm or good of itself. In some cases this would cure the patient. I also found that any medicine would cure certain cases, if he ordered it. This led me to investigate the matter and arrive at the stand I now take: that the cure is not in the medicine, but in the confidence of the doctor or medium."

"Now I deny disease as a truth, but admit it as a deception, started like all other stories without any foundation, and handed down from generation to generation till the people believe it, and it becomes a part of their lives. So they live a lie, and their senses are in it.

"To illustrate this, suppose I tell a person he has the diphtheria; and he is perfectly ignorant of what I mean. So I describe the feelings and tell the danger of the disease, and how fatal it is in many places. This makes the person nervous, and I finally convince him of the disease. I have now made one; and he attaches himself to it, and really understands it,

and he is in it body and soul. Now he goes to work to make it, and in a short time it makes its appearance.

"My way of curing convinces him that he has been deceived ; and if I succeed, the patient is cured. (1862)

"Man in his natural state was no more liable to disease than the beast, but as soon as he began to reason, he became diseased; his disease was in his reason."

Mental Science varies so much among the individual healers and leaders that it is impossible to characterize it under one head. One fairly representative statement is the following from an editor of one of the numerous journals devoted to this movement. He says that the movement is founded on the discovery that, "Mind is the only power; that this is God's world, and that all the people are his beloved children. The horrible, God-dishonoring dogma of hell and perdition crumbles and passes into nothingness before the marvellous light of Love. The angry, vengeful, jealous God who cursed the world for so many years—blighting hope, chilling love, scaring innocence and emasculating divine manhood—now veils his distorted features, and takes refuge in the dingy precincts of a few unenlightened orthodox churches. The God of Love, the All-good Father, now reigns supreme."

Such is their theology. Their healing practice grows out of that, and varies in its claims according to the nature of the healer—whether he looks to the theoretical side, the theological; or to the practical, the empirical. Some claim everything; others claim little more than the most enlightened and broad minded medical men admit.

The following quotations from a recent pamphlet (Christian Science and the New Metaphysical Movement, published by the Metaphysical Club, Boston,) emphasizes still further the differences between Eddyism, and Mental Science.

"Christian Science proclaims the unreality of matter and of the body. The rational and broader thought, not only admits the validity of the body, as veritable expression, but claims that it is as good in its own place and plane, as is the soul or spirit. While susceptible to mental moulding, it is neither an error nor an illusion. . . . It is to be ruled, beautified, and utilized in its own order, and not denied an existence. Even admitting that the whole cosmos is in the last analysis, but one Universal Mind and its manifestation even admitting that all matter is but a lower vibration of spirit, and that the human body is essentially a mental rather than a physical organism; still matter has its own relative reality and validity, and is not to be ignored as illusion."

The broader view "utilizes a practical idealism. It is entirely optimistic . . . understanding, both from ex-

perience and observation that a systematic employment of mental potency in a rational, scientific, and idealistic manner has a wonderful and unappreciated healing energy. . . . It does not antagonize common sense nor sound philosophy. While thoroughly loyal to principle, and the higher causation, and to an uncompromising spiritual philosophy, it recognizes that progress must be evolutionary. It does not ignore the good in existing systems, disparage reasonable hygiene, or deny the place of certain departments of surgery. It is not insensible to the present and provisional uses of simple external therapeutic agencies. . . .”

Mental Science is far more “scientific” than Christian Science in that it is free from the dogmatism, and seeks for a broad and general principle upon which to base its results. Being free from the domination of any one mind claiming infallibility, and without any organization, there is a much greater diversity in the theories and in the practices of the different healers. There is also a far greater readiness to accept the facts and to be governed by them, to consider the views of others, and to accept such as seem well founded. It must be remembered, however, that while this is true of the Mental Scientists as a whole, there are those who hold the extreme view that the “science” is fully established, is perfect in its theory and absolutely invariable in its results, and of universal application. At the other end are those who emphasize the empirical side. They have seen results, they know the method is sure under certain circumstances. They confess it is not in all cases, and whether it can be made so or not, they are in doubt. They use it for what good they can get out of it, and hope that time and experience will make clear the true limits or the limitlessness of the application.

These varying attitudes are extremely valuable to the student, and are worth presenting. They are well shown in the following extracts from personal letters received from prominent persons in this line.

Each letter is given entire and in the words of the writer, except that changes are made in names and dates, etc., in order to prevent recognition and so save the writer from any unpleasant notoriety.

CONDENSED PERSONAL OUTLINE—MENTAL SCIENCE.

M., 64. English descent. Sensitive, delicate organization; very conscientious; strongly intuitive; very imaginative; fairly intellectual. Subject to “ups and downs;” dominated considerably by conscious and unconscious fears and forebodings, which I now know were largely caused by early theological training. Academic education. In business inclined to overexertion. Intense business care and responsibility developed nervous weakness. Fears and forebodings prominent enough to cause mental disquietude. Alternations of de-

pression became pronounced. Fears began to take new forms. Every danger was magnified. Health broke and was obliged to quit business.

All this time was under best medical treatment, and observed hygienic rules. No permanent improvement, but managed to keep about the most of the time. Insomnia, dyspepsia, pain at base of brain, with a variety of kindred ills. Entire lack of nerve. Consulted famous physicians. No improvement. Acute attacks of tonsilitis, colds and fevers. Morbid impulses, hard to resist.

Persuaded to try mental healing. I had tried everything else, and was desperate, had but little faith. First healer made no impression. After month went to another. No change for two weeks, and then with sharp transitions for an occasional half hour or so, in a day, an interval of perfect mental and physical harmony. Great revelation. Had had nothing like it for years. New hope! But each time I dropped back, seemed as bad as ever. But slowly the harmonious seasons lengthened and became a little more frequent. Began to watch my own mental processes and sequences, and interested myself in the literature of the subject and the experiences of others. Gained gradual command. Old and new thought in conflict within, plainly felt and thoroughly diagnosed. Took some treatments off and on for two years, but growingly, the greater normality of self-healing dawned upon me. Increasingly learned to vanquish discordant and depressing thoughts. The beauty and immense importance of this principle of this practical idealism seemed to me a discovery—a truth beyond value. I intuitively became thoroughly idealistic and optimistic. I realized that the whole world is suffering, exactly as I had done, though in a less degree. Knowledge of the creative power of thought stood before me as the one great truth needed to cure the woes of the world. But the supernaturalism of the church and the materialism of science made and still make both hostile to such a philosophy. A feeling of at-one-ment with the Universal Goodness, may be systematically cultivated and may be depended upon to displace all opposites. I became convinced that these things are law, as exact as any law of physics or chemistry. Other experiences abundantly confirmed my own.

For six years past I have taken no medicine, and not been confined to my room for an hour. Temporarily, sometimes some of the old scars or slight remnants of old chronic conditions appear, but they give me no apprehension, and under the law are easily vanquished. I have more solid enjoyment now in one year, than in the thirty years from the time I was 20 until I was 50. The "Spirit of Truth" is a natural, lawful, and veritable teacher. The importance to the world of the harnessing of electrical forces, is infantile and puny, compared with the intelligent utilization of the power of thinking according to law.

F., 35.

DEAR SIR :

. my airy disposition and sanguine temperament finds mental analysis and descriptive retrospection very irksome.

Two years ago I was first interested on my own account in Mental Healing. In receiving both absent and present silent treatment (after I believed in the possibility of another's thought affecting me, if they willed it and I set up no barrier) I was conscious of thrills running up and down the body. The first treatments before I believed, made no conscious impression on the body, but I was restored to my normal buoyancy of spirit. The bodily ache did not begin to yield until five or six months afterward, when I began to try to help myself by saying and trying to feel that I loved everybody. I had for years

been deeply resentful toward one person and considered my final nervous breakdown three years ago (six months duration) much aggravated by the physician employed. As I gained control over my resentment through Auto-Suggestion and help from the healer I began to lose the physical ache. . . . Had no school training in psychology, nor church training which satisfied anything higher than my sense of the æsthetic.

Have left the Episcopal Church, as no creeds satisfy me. I worship God by cultivating the fruits of the Spirit and by daily aspiration towards "whatsoever things are true, honest, just, pure, lovely, and of good report." . . . The first intimation of the power of thought over the body was given me by a German physician whose prescriptions of iron and mineral water did no permanent good. One day after observing me closely, he said "guard your thoughts Fraulein." . . . It has taken eight years for that seed to fructify. I could never forget that sentence. After I broke down, in my 33rd year, and began to pull up, I was recommended to read some of the best works on this subject.

These settled my belief that one can become physically, mentally, morally, what they sincerely desire and will to. Intense desire and concentrated thought will draw out of the invisible into the visible . . . In music (I spent eight hard, weary years in Leipzig), in oratory, in psycho-physical culture, the highest, noblest, purest, has been drawn to me through the law of vibration. . .

As for education, I was in and out of dozens of boarding schools, from life in British Guiana, Ireland, France, and New England, until twenty-one years of age; a foe to book knowledge, and a lover of running, dancing, swinging—anything that necessitated air.

This has been explained since reading zodiacal books—as I was born on the cusp between Gemini and Cancer, my earth sign being Sagittarius. Science, art, and spiritual development, are all that life holds for me. Facts, reason, judgment, do not attract me.

Sincerely yours, ——— ——— ———

F., 28. Nervous prostration, showing itself through physical exhaustion, lack of sleep, tears, and suppressed menstruation. Physically, had always been strong, but the other symptoms had always been noticeable from previous life since twelve years of age. Much nervousness on maternal side of family, with insanity showing itself in several members of second generation before me. Had taught for eight or nine years previous to illness, with great pleasure though it was largely a necessity. Temperament, great self-consciousness; great lack of trusting to the interior self for action; always planning what was to be done, no spontaneity or demonstration of the affections. Consequently, great contraction throughout the organism. Conscientious, thorough, and energetic. No interior consciousness as a fundamental support. Always went to a liberal Unitarian Church but had no home religious instruction and only for a short period at church. Religion was external, intellectual. My whole life wholly of the head, very little of the heart, almost none consciously of the soul. This last I consider the true cause of my illness.

Made no improvement under a prominent M. D. Grew distinctly worse at sanitarium, then returned home under care of an M. D. Grew very much better, but did not overcome symptoms, except tendency to tears.

At desire of an intimate friend went to Mrs. A. for mental treatment after nine months with the M. D.

Went to Mrs. A. in October. Improved; apparently recovered. In January following, felt less strong, returned to her, but apparently

received no help. Had no consciousness of incoming life, as had had at early treatments. Knowing no other resource went to my former M. D. again, and was then sicker than ever before, and more nearly on the verge of insanity. I believe if any one vibrates between medicine and mental healing, there is no permanent cure for them and they are likely to have an aggravated form of their former illness.

Next went to Miss B., Mental Healer, who had brought back to health a friend who had had a long illness like my own. The contrast between the result of this treatment and that from Mrs. A. lies in the fact that I went now from my own volition, feeling that this was my last chance; also I felt a greater affinity for Miss B. The treatments were more immediate and more marked in their interior effects. I did not make great physical gains, but my whole interior nature was shaken to its core. The physical effect was to make me sleepy, and to want to keep quiet and to want to read the Bible, which I had never cared for. The treatments were daily, half an hour long, with my hand in hers and in a relaxed position, so that I could rest or sleep afterwards. She gave no directions except to rest afterwards, and take more interest in what was going on about me, and break up old habits. Very soon I began to have a desire to lead a more religious life; then to see that all life was in mind, surging up into consciousness of my faults.

Since that time I have taken no medicine nor been under a doctor's care. Later, felt that Miss B.'s treatments were too stimulating, though really encouraging in power and value. To rest from such intensity of mental and spiritual action as it produced, I went South. Here I had treatment from Christian Science. Was always conscious of these absent treatments. It was as if a current of electricity was coming into and suffusing me. It was the same with Miss B.'s treatments except that Miss B.'s were more powerful.

Felt an inward charge to give up the treatments. By this time neuralgia had left me and I had resumed the habits of normal life. An imperfect digestion is all that remained of the old illness. For seven years have been able to care for myself by this thought method.

Was educated in public schools; fitted for Harvard. Taught.

All is God. All is good, in the fact that all is perpetual evolution under Divine law. We reap the fruits of our own sowing. Doctrine of reincarnation seems to me probable.

F. 47. American. I inherit a nervous temperament. I can never remember the time when I was well and free from pain; still I worked, teaching for several years, afterwards dressmaking, between long intervals of severe sickness. When 37, was told I had a tumor and its removal was necessary. Accordingly I was sent to hospital and ovariectomy was performed. Tubercles were also found and removed. My bowels were kept open two years and kept clean by means of inserted perforated tubes. Then they were allowed to heal. This was considered a very wonderful piece of surgery. But my courage was marvellous, for I was buoyed up by the hope of being perfectly well. But six years later another operation for fibroid tumor left me with no hope of recovery. Spinal neuralgia, intestinal indigestion, and worse than all, a brain incapable of any mental effort, all of which left me in a deplorable condition. Was refused admission to the hospitals because case too chronic. Two years ago was admitted to a mental healing home. While there, was constantly haunted by the fear that I should be dismissed as incurable. The treatments were mostly silent, and I seemed to be groping in the dark unable to grasp the truth. After four months treatment I was told that I had sufficient knowledge of the new philosophy to heal myself, and I came away with the feel-

ing that I was sent because incurable. Still there was a start in the right direction that was the beginning of a new life.

Then came a year of severe struggle alone. I had been reading a book on the subject, and tried to follow its directions as best I could. But my mind was so bewildered that it was incapable of reception. I received some help. Still doubts, fears, vacillation, impatience and worry had their effect, and the progress was slow.

Nearly a year ago, I received a copy of a Mental Science Journal. I wrote to the editor. She inspired me with hope. I believed she could help me and I began to take treatments. She taught me how to relax every nerve and muscle and to lean lovingly on her and to *expect* a realization of my desires. The treatments have been wholly absent, for I have never seen her, but their effect upon me has been marvellous.

A fixed time each day was given to the treatments, and the time strictly adhered to. The first requirement was relaxation, the second trust. In leaning upon her in this relaxed condition, I learned to lean upon the ALL WITHIN myself. The progress was slow (but there was a life time of weakness to overcome) but the improvement was noticeable from the very first treatment.

Two strong evidences of cure are: increased physical endurance and greater mental power. Yet while I am conscious of greater strength and clearer perception, I cannot conceive the time in any person's life when there would be nothing to overcome; and I find it just as necessary to hold myself receptive to the teachings of the Great Soul as at first. And of course I lean more and more upon *Its* guidance. Denials have little weight with me. My strength is in affirmations. While I think that health is after all, a secondary consideration, I know it *must* follow from right thinking and right living. Love fulfills the whole law of life. All things can be accomplished through this mighty force. Even death must yield to its power.

My reading on the subject has been limited, partly from choice, partly from necessity. Another's opinion cannot be mine. I listen to the Kingdom of the All Within me for the wisdom that never fails. This is the most essential thing I have learned in Mental Science, and this has the greatest influence upon my life.

There are millions and millions of forces awaiting our recognition and if we hold ourselves receptive to this Truth, there is no limit to our growth. I should say to all "Read less, *think* and *practice more.*"

Sincerely,

DEAR SIR: Three years ago I was quite ill from nervous prostration, and a tendency to fall when I attempted to walk, and I also suffered from an abnormal action of the heart, and other effects of an exhausted nervous system. For a number of years I had been unable to sleep without quieting mixtures of some sort, and stronger ones were resorted to as the nervous system became weakened, and insomnia got the better of me.

As a result of these physical conditions, my mental condition was deplorable—or that is what I believed at that time. I had no hope, and was burdened day and night with the idea of continuing to be a burden to myself and to my friends. Naturally I am not despondent, but nervous exhaustion being considered hereditary in my family, and my physicians giving me little encouragement, I saw no way to regain health.

I thought because I was over 50 years of age, that I was less likely to recover than a younger person under similar conditions. I did not worry about business affairs, as I have no business occupation. I am an American with liberal views regarding religion, always having

believed in the fatherhood of God and the brotherhood of man; no church creed being so broad as my own inner perception of God and of duty, consequently I am connected with no church.

When health failed and faith in medicine was lost, I resorted as a forlorn hope to mental treatment. I was received as a patient by a mental healer. I remained there twelve weeks. The method was verbal suggestion and silent treatment. I can report no special feeling I experienced during treatment, only I hoped I would receive help.

And I did receive it. After a few weeks I was able to sleep well, and I took up life again with courage and purpose. I have continued to improve slowly but surely. The verbal instructions I received have enabled me to care for myself since leaving the home.

I think there was nothing in my school education that bore especially on the subject of spiritual science. I was educated in the common schools of my native town of ———, ———. I never studied psychology. I have read some philosophy, and much fiction.

I think that a study in this line, wisely selected and properly expounded, would, if introduced into the schools, be of inestimable value.

Very truly yours,

F., 47. Neurasthenia, brought on by exclusive and highly unwise devotion to study outside of school hours, as a preparation for teaching; from worry; from the absence of all modes of expression except through teaching; withdrawal from the society of my friends; and from insufficient motor activity of any sort.

My trouble lasted about six months before I undertook mental treatment, which lasted three weeks. The only feeling I had was hope or desire that I might be relieved of the awful sense of burden that my school work laid upon me. I was not conscious that I was improving at the time. But I gained an increasing sense of the significance of certain passages of the Bible. I then went to the seashore, where I became conscious that I was really much better. The cure has been permanent. That is, I have not since had nervous trouble, and my general health is fairly good. An evidence of cure is that I do not live in fear that the disease may return.

I am not so convinced that mental healing is capable of curing any disease that I should have recourse to it in all cases. I have, since my recovery, had a physician in my family.

As to school, I am convinced that the soul of the child needs more recognition than it gets in the schoolroom; and that it must be nourished there as it is not now nourished. Nature lessons from the right point of view—revealing the inter-dependence of forms of life, and poetry wisely selected and taught by a truly sympathetic teacher, will do much to lift the child upon a higher spiritual plane.

(University education)

Sincerely,

I was a constant sufferer for fourteen years and treated by a dozen physicians; ovarian tumor which was increasing in size, and with no hope except by a severe operation, and really no hope then, since the complications made it almost suicidal to put myself into the hands of the surgeon.

I had begun teaching at 16, and at 24 was a total wreck. I was under treatment by Mental Science eight months, then returned home cured. Undertook the care of the sick, immediately, and for eleven weeks did not get an unbroken night's rest.

Absent treatments were beneficial, but not as satisfactory as the "present." I knew the time that I was to receive them.

In some respects I noticed improvement in a few days, but had se-

vere struggles with intense pain and at one time was very low for a number of hours. Each time I went down came up stronger than before.

Have been well for eight years. My disposition is very much changed, and is very noticeable to my near relatives.

Educated in girls' boarding school, have read much history and good novels.

F. I was a natural student, educated in public schools of Maine, followed by two years at Mt. Holyoke Seminary, where in trying to crowd four years into three, and being in a state of anxious fear, slight deafness appeared, heat in head and throat and catarrhal condition, later, of whole mucous membrane. Many physicians, but only temporary relief. Two mental shocks from sudden death produced almost paralysis. Tried Mind Cure. Slowly I was led to believe that every state of mind effected the body expanding and contracting it, and to cure, the mental state had to be corrected. Improvement began at once; but it was more than a year before I was thoroughly convinced of the mental cause of disease and my own body well renovated, and still the deafness was not wholly overcome.

My cure came by being educated or growing into their way of thinking. Since then we have never used drugs in our family. There has been no return of old troubles. Some failures followed the efforts of these healers.

M., 77. Nervous. Congregationalist. American. Mercantile life. Disease hereditary. Eczema, began at age of 65. Treated by prominent physicians. Two months without medicine, then Mental Science. Absent treatment not satisfactory. Treated two months, then treated self.

Began to improve in two weeks, slowly but without relapses. Cure complete in three months. Cured two years three months. No return of eczema. Tumor all gone, also hernia and kidney trouble.

Belief in the science has changed my whole course of life, leading my mind to more spiritual thought, quieting my nervous temperament, more free from envy, hate, quick temper, and more free from anxiety. Think basic principles should be introduced into our schools at once. I never studied psychology, left school at 15.

Yours truly,

Temperament, nervous, sanguine; age about 45, American; occupation, piano-forte teaching; religion, liberal thought.

Hereditary headaches and weak digestion, then after the birth of one child, at 38, and subsequent hospital operation for laceration of the cervix, there was a gradual break down, until scarcely any organ of the body was in a normal condition.

Think now that most of it was fear and worry. Had at different times been under the care of 22 different doctors. Amongst them [names six prominent physicians of New York and Boston] and other local physicians. There was a morbid terror of cancers, and an inability to eat any food without fearing sick headache, which was frequently of 48 hours' duration and sometimes occurred three times a week. Treatment was given by [a mental healer] of Boston, by silent suggestion, and was immediately helpful. I had no faith in the treatment at the time, and was a disbeliever in the power of faith. For three years I have enjoyed the best of health and expect to so continue. The effects of the teachings absorbed have been most beneficial in changing my whole disposition. I no longer worry, can keep my temper, and am growing more patient. Therein, I firmly believe, lies the whole cure, and the "failures" of which I know many, are all

traceable to the wish to be healed without being willing to change the thoughts. I think I might write of fifty cases personally known to me, where recovery has been complete and lasting.

Nothing in my school education bore at all on this subject. Never read a work on psychology until three years ago. Was educated at a private school, since discontinued, in ————. Fitted for college at 16, but was debarred from entering at that time by the old ideas forbidding a woman to share education with her brothers. Have read almost everything appertaining to psychology during the last few years. Its effect is marvellous. It opens the gateway to health, happiness, serenity, advancement, both spiritual and temporal; develops the intellect, abolishes fear and worry, alters our old ideas of Divinity, and gives us more than a glimpse into a future state of existence.

F. 41. American. Unitarian.

Disease of spinal cord (lateral sclerosis). Given up by hospital authorities, as not likely ever to walk again. The disease accompanied nervous prostration, brought on by overwork in teaching.

Greatly depressed: mind dwelling on weak state and wholly ruled by bodily sensations. Learned Mental Science and improvement began at once. Attitude of mind entirely changed. From dwelling on weakness, and illness, my mind was turned toward health with full expectation of regaining it.

Found great help in the mental atmosphere of those about me, every one believing in my recovery. Left my healer after about four months. Since then—winter of 1894—my general health has been excellent, though I have not yet regained entire independence in walking. Use a cane. No result from absent treatment, though I tried to co-operate with the healer. There was a regular appointment as to time of these absent treatments. Modern languages and psychology studied.

The following personal letter is from a prominent scholar, who has taught in both English and American Universities and is a recognized authority in his department.

I can only say that when Miss ——— came to stay with us, my eyes were in a very bad state. They were inflamed and the lids granulated. I could hardly manage my daily work, to say nothing of MSS. and the like. I was wearing spectacles, as I had done for years, on account of a malformation in the left eye.

Under Miss ———'s treatment my eyes got well like magic; I gave up the glasses, and in a few days was all right; and for two years, if I remember rightly, I did not use the glasses again.

Possibly you might say that discarding the glasses operated beneficially. I can think of no other explanation that is not a psychic one. And I may say, for myself, I am satisfied with the psychic explanation.

I find my eyesight at present is growing weaker, especially the left eye, and I doubt whether I shall do much more difficult decipherment. Still there is not much amiss, and I think I still retain the evidence of Miss ———'s beneficial treatment.

Sincerely, ————

(The treatment in the above case was given ten or twelve years ago, this letter was dated Jan. 28, 1898.)

The foregoing letters are sufficient to give the reader a good idea of the theory and practice of Mental Healing.¹

We may take this opportunity to call attention to one fact, often misunderstood: It is supposed by many who have given no special attention to the subject, that those upon whom these methods are successful, are the ignorant or superstitious, or else those whose diseases are imaginary.

That such is not the case, is evident from these letters, and will constantly appear in others to be quoted later. Many of these people are college bred, nearly all show that they are cultured and refined.

As to their diseases, while we have thought best to omit names of physicians and institutions, we may say that in nearly all cases the names were given, and were physicians in good standing; and in some cases, the most noted specialists. So that while we may see later that the troubles were of mental origin, yet they were far removed from what is ordinarily understood by "imaginary."

Such cases as the foregoing are sufficiently striking to arouse interest in mental healing, and when we recall that they are only fair examples of cases that are being reported on all sides, we cannot wonder that the uncritical are continually being led to believe in the absolute infallibility of these methods.

Before jumping to this conclusion, however, it is necessary to examine critically all the circumstances that may explain these "miracles" by referring them to recognized laws. We have accordingly examined all the data for "internal evidence" of rational explanation on the basis of known facts; secondly we have searched medical literature for, first, physical conditions favoring the appearance or sudden disappearance of disease, and secondly for cases of "miraculous" cures in general medical practice. We have found much that tends to modify any hasty judgment that one might have been tempted to make.

The first thing to be mentioned is the hysterical diathesis. This is a condition far more prevalent and troublesome than most people realize. It is a mental state without, so far as is known, any pathological condition behind it. It is a form of mental alienation characterized, as Krafft-Ebing says, by great lability and emotional prodigality. It is perhaps best characterized as a condition in which the emotions preponderate over the intellect and the will. The disease exists in all degrees, from the slightest deviation from the normal to the completely insane. There are no pains that may not be of hysterical

¹Of the hundreds of similar letters, each one interesting and instructive, that we have received, lack of space forbids more than these few, in this article.

origin. Diseases of the joints are among the most common. Neuralgia is often of hysterical origin. The functional actions of the viscera are especially liable to derangement in hysteria. Any organ may be affected, but the stomach seems to be the favorite one. Not infrequently organic disease of the heart is simulated, there being palpitation and general irregular action of this organ.

Nor are the conditions thus manifested, superficial appearances merely. They frequently baffle the most skillful physicians, for a time at least.

It is impossible to tell what proportion of our cases belong to this class, but it seems very certain, from their own testimony, that a relatively large percentage belong here. One cannot read far in the records of cases without seeing it "between the lines" if not in them.

It is hardly necessary to add that mental science is just the thing for these people. Dr. Edes thinks it well (Shattuck Lecture, 1895, p. 48,) "to look the fact squarely in the face that some persons do receive great benefit from some of these forms of treatment who have failed to do so at the hands of regular and skilled practitioners."

Without doubt the different schools of mental practice have been largely recruited from this class of patients.

The question of diagnosis, although of great importance and having received much attention in our study, need only be mentioned here. Suffice it to say that we find a large percentage of cases diagnosed solely by the patient herself or her interested neighbors. (Comment is unnecessary.) Many others prove to have been the victims of "Quacks." Finally, the best physicians are fallible. And no one knows this so well as the physician himself. It is true he does not go around publishing his ignorance or the weakness of the science of medicine, he understands the influence of mind too well to do that, and yet he often finds himself helpless in the presence of symptoms that he cannot understand.

Mental healers often complain that the regulars will never acknowledge a cure by mental science, of consumption or any serious case, but always take refuge in wrong diagnosis. We ought not be surprised that the physician takes this view of the case. There are manifestly three possibilities—three explanations of any such event as the cure, *e. g.*, of cancer, by mental methods. Either the Mental Science view is correct, or cancer is not the incurable disease that it is regarded, or the physician was wrong in his diagnosis. Clearly men will differ as to which view they will accept. The physician, who knows the whole history, the physiology and etiology of cancer, who has seen every kind of remedy tried including divine healing, without

success; is the first to admit his mistake when he sees the disease that he thought was cancer, cured. He cannot do anything else, and he would do the same if his own remedies had cured the disease.

The mental scientist, however, again complains, and with apparent justice, that it is illogical and unscientific for the doctor of medicine to make an arbitrary classification and declare all diseases incurable which he has been unable to cure. And when a new claimant for therapeutic honors comes into the field, he rejects it on the basis of the old determination that such diseases are incurable. The argument is good, and yet, so long as the physician puts himself under the same rule, he cannot be accused of unfairness. In reality his procedure is the only possible one. Any other would lead to inextricable confusion.

We must act on the basis of what is most probable; and in this, Mental Science stands on the same ground as any drug. Whenever any remedy, be it drug or idea, is shown to cure cancer oftener than the law of chance will allow spontaneous cure or wrong diagnosis, then and not until then will it be accepted as a specific for that disease.

We have thus tried to show that the question of diagnosis must always be considered, and can never be settled. Cures based on the patient's own diagnosis, or that of a quack doctor, are of no value. Those based upon the diagnosis of a regular physician may have all values, from very small to very great. They cannot be valueless, since we all rely upon the judgment of these men, and if Mental Science will cure what the doctor of medicine has called a fatal malady, we will have Mental Science whether the doctor of medicine was right or wrong. Neither can Mental Science be established on the authority of any single physician, however great the presumption may be that his diagnosis was correct. Only the cumulative evidence of a great many cases can constitute a demonstration.

Spontaneous cures of all kinds of diseases are recognized by physicians. Spontaneous cure of consumption is not infrequent. The nature of cancer makes such an event possible, and it has been claimed, though most authorities say they have never seen such, and they rather doubt the evidence for it.

The sudden appearance and equally sudden disappearance of non-malignant tumors is a fact of such common occurrence as to excite no surprise in the minds of physicians.

J. William White, M. D., of Philadelphia, in an article entitled "The Supposed Curative Effects of Surgical Operations Per Se" (*Annals of Surgery*, Aug. and Sept., 1891,) has shown that many diseases have been cured by the "reaction of traumatism" due to the simple preliminary cutting; the intended

operation having been given up on account of the conditions found, rendering such operation impracticable.

Dr. White says of his cases "I have not intended to include in this article any extended cases in which the disease is purely imaginary, though the field that would be opened up in this direction would be very fruitful." (p. 173.)

(p. 174.) "In seeking for a reasonable explanation of the phenomena observed in the preceding cases, four influences are noted: 1. Anæsthesia. 2. Psychical influence. 3. Relief from tension. 4. Reflex action or the 'reaction of traumatism.'"

Upon experiment, anæsthesia was found to have either no effect, or else an injurious one.

On the question of psychical influence, he says "in so far as any case is of hysterical or imaginal origin, its cure by a powerful mental impression is easily understood. But only a small proportion of my cases were of this character, if the reporters may be believed."

"In so far as clinical experience goes it would appear that all kinds of tubercular peritonitis have undergone resolution after abdominal section and consequently that they are all curable."

William Goodell, Philadelphia, March 27, 1891, says:

I have had two cases of fibroid tumors of the womb as large as the adult head, dwindle down almost to an inappreciable size after an exploratory incision. In each case the object of the operation was the removal of the ovaries. But they lay behind a universally adherent tumor and could not be touched.

Joseph T. Johnson, Washington, D. C., March 24, 1891, says:

I have opened the abdomen in two cases when I did not know what was the matter, and don't now, but the patients both got completely well. One appeared to be malignant, and for that reason, upon the advice of all present, I abandoned the operation and told her husband I thought she would die. She got well and has since had a baby and is now in good health.

H. J. Boldt, New York, March 9, 1891, writes:

A young woman complained of most intense pain in left ovary. She really was in agony. This continued several weeks. She lost flesh, was bedridden, temperature 101 to 103, could not be touched in the ovarian or hypogastric region without a scream.

On opening the abdomen, absolutely nothing was found to account for the symptoms. She was merely washed out and sewed up again. Recovery in every respect was prompt and perfect.

Another class of cases that is often quoted as among the most startling, has to do with muscular functions. These are the inability to walk, from various causes, such as one leg short, paralysis, sprain, etc., etc. Dr. Dowie prays with these people, tells them to walk and they obey, much to the surprise of all, and to the glory of God as they devoutly believe.

But such phenomena are not unknown to the medical profession. Dr. Henry Ling Taylor has made a speciality of such cases, and achieved results as suprising as any reported by Divine Healing. He explains his method and gives illustrative cases in an article which he entitles, "Hygiene of Reflex Action." (Journal of Mental and Nervous Diseases, March, 1888.) The following parallel cases will show the general plan. Out of a great number of cases of cure by Divine Healing we must restrict ourselves to three.

M., 18. Diseased thigh bone nineteen months. Amputation ordered. Healed instantly. In three minutes was walking rapidly around the hall.

M., 40. Lame in one leg; paralysis, resulting from a fall of forty feet. A familiar sight in streets of Mansfield, Ohio, wheeling himself in his chair. After one week at D.'s he threw away his crutches. His limbs are not quite straight yet, but is confident they will become so. Two joints of spine were caved in; are now coming back into place.

This account was given in the paper in town where he was well known and was given as an accepted fact.

F., 19. Paralysis of right leg from knee down; no feeling in it; much withered; one and one-half inches short. Heel cord had been cut by surgeon and lacked an inch of meeting. Dr. Dowie performed the ceremony of "laying on of hands" and prayed. When he laid his hands on my leg, as he moved them down towards my foot, I could feel the blood trickling into the veins quite distinctly, and when he had reached the toes of my foot I had perfect sensation. He had gently pulled my leg during his prayer, and my leg at once lengthened to an equality with my left leg, in fact it was just a very little longer, and so it remains. Heel cord was instantly united. Five days later, walked ten miles without fatigue. Leg has grown to nearly the size of the other.

Compare these with the following mental cases treated by Dr. Taylor: (*op. cit.*, p. 138.)

M., 38. Suffered three months from sprained ankle, pain and disability; could not walk. Diagnosed as "disturbed reflexes." Began education of reflexes, and was discharged cured in six days; locomotion entirely normal. Eight months afterward, reported still perfectly well.

F., 50. Turned ankle two years previously, by stepping on orange peel. Pain, swelling, and disability. Had been worse during last six months. When induced to move ankle, said she had never tried before and did not know she could. Crutches were thrown away, and in a week she said she did not know she had an ankle. Entirely cured.

M., 17. Athlete. Left knee had given out while tramping in Germany, six months previously. Limped and thought knee was swelled. Had used a crutch and cane for ten weeks. Was energetic and ashamed of hobbling. The case was diagnosed as "limb suffering from disuse." Was made to stand up and bear weight on both feet. Inside of five minutes was walking around the table without assistance; went out on street and up front steps; at end of fifteen minutes he walked without a limp. His family were bewildered. Never had any trouble afterwards, and played on the Harvard foot-ball team Thanksgiving, 1887.

F., 12. Spinal trouble. Brought to office in a chair. It was perfectly evident that the entire family including patient were intently

watching for the development of expected symptoms. Diagnosis was made of "reflex debility, the effect of too much mother." On the ninth day she walked two miles, and the next day walked up stairs.

Young lady. Pott's disease; plaster jacket; great pain. In spite of remonstrances of parents, jacket was removed and exercise given. Went home in two months in fair health and much relieved. Later, relapsed.

F., 34. Bed and wheel chair for seventeen years. That this patient was walking within a *few days* and improved steadily in all respects, is due largely to her own intelligent and hearty co-operation, once the condition was explained to her.

These cases are so strikingly similar to a large class of the Dowie cases, that one cannot doubt that while the mental element is the chief feature in them both, yet Dr. Taylor would have been just as successful with Dowie's cases as he was with his own.

Attention is also called to the great liability to error in reporting cases. However good the intention, most people will forget some part of the facts. The way in which people understand or repeat what "the doctor said" is sometimes amusing and often provoking to the doctors.

POSITIVE TESTIMONY TO THE INFLUENCE OF MIND IN DISEASE.

In the preceding section we have attempted to give a fair statement of all the objections that can be raised to the evidence upon which the mental control of disease is supposed to rest. In the present section we shall sum up the arguments on the other side, and show the valid arguments in favor of this influence.

We may recall first, the great place that is actually conceded to mental influence in disease, by the popular mind. That sickness is often caused and cured by emotional states: as fear, grief, etc., is a matter of common experience. In every well regulated sick room, great care is taken to furnish the patient with pleasant and agreeable surroundings, because they help toward convalescence, and to shut out the opposite conditions, because they hinder.

Dr. Tukes's two volumes on "The Influence of Mind on Body," contains a valuable collection of these occurrences.

Perhaps the same argument will be urged by the unconvinced against the practice of mental therapeutics, that is used by telepathists, when one demands experimental proof, namely, that it is a force that works spontaneously, and cannot be harnessed into experimental methods. The very act of trying to observe it dissipates it, like the introspective study of an emotion.

As a matter of fact, however, we have abundant experi-

mental proof of the value of mental practice for the cure of disease.

In spite of the severe criticism that we have made of reports of cure, there still remains a vast amount of material, showing a powerful influence of the mind in disease. Many cases are of diseases that have been diagnosed and treated by the best physicians of the country or which prominent hospitals have tried their hand at curing, but without success. People of culture and education have been treated by this method with satisfactory results. Diseases of long standing have been ameliorated and even cured.

The numerous instances of temporary arrest of the disease, while not showing power to cure, yet exhibit a wonderful power of some sort.

Similarly, the cases where disease is cured in one part but breaks out in another part of the body, clearly prove the great power of mind, although they also show that the power is not unlimited. The most striking case of this, is the instance of the man who was healed of gangrene in the foot but died later of the same disease located in the eye.

We have traced the mental element through primitive medicine, and Folk medicine of to-day, patent medicine and witchcraft. We are convinced that it is impossible to account for the existence of these practices, if they did not cure disease, and that if they cured disease, it must have been the mental element that was effective. The same argument applies to these modern schools of mental therapeutics—Divine Healing and Christian Science. It is hardly conceivable that the large body of intelligent people who comprise the body known distinctively as Mental Scientists could continue to exist, if the whole thing were a delusion. It is not a thing of a day; it is not confined to a few; it is not local. It is true that many failures are recorded, but that only adds to the argument. There must be many and striking successes to counterbalance the failures, otherwise the failures would have ended the delusion.

The testimony of regular physicians to the efficacy and remarkable results of mental treatment is strong evidence of its value. The admission that they use it in some form is a further corroboration of the view that it is efficient. A few instances out of the many that have been collected, and the innumerable quantity that might be collected, are here appended.

One of the most prominent physicians of New York city prescribed salt water for a nervous affection that had defied all other treatment. His directions were: "Take 15 drops, and be careful not to take an overdose or it might prove fatal; and be sure to take it regularly." The patient rapidly recovered.

A certain druggist told the writer that he put up a prescription of salt water, for which he charged \$1, by the physician's direction, the physician explaining that unless the patient paid a high price, he would not think the prescription good for anything. He was cured.

An interesting illustration of the effect of the mind in causing disease, comes from a very prominent Chicago physician. He writes that on one occasion, he was very much interested in an important case that was referred to him, after failure by other physicians. He was intensely anxious to succeed. He discovered symptoms which had been overlooked by the others, of duodenal catarrh. He lay down on the couch in the evening, to read a recent work on the subject. He fell asleep from sheer exhaustion, his mind "full of the pathology, symptomatology, etiology and treatment of such conditions." He awoke in two hours with an *intense duodenal catarrh*, that lasted several days before he could get it under control.

FAILURES IN THE PRACTICE OF MENTAL THERAPEUTICS.

In the foregoing pages we have said little about failures in any of the different methods.

It becomes necessary, however, in our study of the question and our effort to reconcile the different practices, or find the law underlying them all, to consider the cases where they fail as well as those in which they succeed.

The ratio of successes to failure is impossible to determine, for part of the healers do not admit that they ever fail, and nearly all refuse to keep any record of failures. On the other hand, hypnotists restrict themselves at the start, and only use hypnotism in certain cases; of these they keep a careful record both of successes and failures.

That failures are numerous is the common belief, and is undoubtedly the fact. Indeed, unless *materia medica* is growing correspondingly impotent, they must equal the failures by the old methods, since there is no change in the death rate as a whole or the mortality from any particular diseases, in spite of the remarkable growth of mental practice in the past few years.

It has been exceedingly difficult to collect records of failure, for the purposes of study, since not only do the healers conceal their failures, but people who have tried to get cured by mental methods and failed, seem to regard it as a disgrace or at least a weakness, and will not report their experiences. Nevertheless by continued effort we have succeeded in finding several people who looked at the matter from a broader standpoint, and were quite willing to submit their own experiences or those of their patients (in the case of healers) for what they will show of value in elucidating the law of mental therapeutics.

Under the head of Divine Healing, occur many failures, and they are usually accounted for by the assertion that the patient did not have sufficient faith. Later we shall see in what sense this is true.

Dr. Dowie reports a few deaths in his "Home." Many of the patients say "not yet healed," though they are still hoping. Many of these finally give up in despair.

But the most conclusive indication of the extent of failure, comes from Dr. Dowie's own statement. He says, in a certain issue of his paper: "I pray and lay my hands on 70,000 people in a year." At that rate he would have prayed with 175,000 in 2½ years. But in the 2½ years immediately preceding this statement, he reports only 700 cures. The conclusion is indisputable that only a small portion of those prayed with are cured.

Failures by the Christian Science method are frequently brought to public notice by the courts, when parties are censured, fined or otherwise punished for neglecting to employ a regular physician, but trusting to Christian Science with results fatal to their friends. There are also many failures, that do not result fatally, and so do not get into the papers. The patient simply is not cured, and endures his disappointment and his ills with whatever fortitude he can command.

The following statement from a lady of culture, experience, and calm and unbiased judgment, is valuable and interesting for many reasons.¹ It will be noted that it comes from one who is neither a "healer" nor an opponent to the practice. She has all the interest which is involved in a mother's desire for the welfare of her daughter. Yet it is evident that she has not gone blindly into the matter, or closed her eyes to facts as they have come in evidence. The whole tone of fairness, and wise discrimination, is refreshing, and makes the testimony of extreme and unusual value.

It is as follows:

A partially successful case, was that of my daughter, whose temperament from childhood was extremely nervous. For several years she attended a denominational school, was very religious, and wished to enter into religious work.

At about the age of 22 she was very sick with a contagious disease. [The writer also mentions prominent physicians who treated her, at this time and also later.]

The disease left her with blood poisoning, resulting in nervous

¹The original letter was very complete and detailed, written with the utmost freedom and confidence but not for publication. The following condensation was made by the present writer and submitted to the lady for permission to publish, which permission was given. This accounts for its present form and the absence of some details.

prostration. She grew worse and a consultation was held. Dr. ——— pronounced her not insane, as we feared. She was sent to ——— [mentioning one of the most valuable medical institutions in the country], then went to a private institution. It was nearly a year before she came home, better, but far from well, still hysterical and hypochondriacal. She had taken no medicine (unless a simple calmative) for a long time, and discontinued that on coming home. Soon after her return, she heard of mind cure, and wished to try it. She improved somewhat under the treatment and afterwards continued it under ——— [mentioning one of the most experienced, most successful, and best Mental Science healers in practice.]

I think her treatment combined all the methods mentioned. The absent had the least effect. In those cases appointments were made for certain hours. Her mind was presumably occupied with peaceful and lofty thoughts, charity and good-will to all mankind. Bitterness, anger, resentment, even towards enemies, must not be entertained for a moment, otherwise the treatment would be ineffectual.

———'s treatment was continued regularly for about six months, afterwards given occasionally. The improvement was slow but generally steady. The next summer we thought the cure complete. The strongest evidence of the cure was the taking up again of her old duties and interests and submitting to suggestions and advice. The moral effects of the science were good, the tendency being to make one rise superior to all the annoyances and even the trials of life,—in short, it was a religion. Sometimes, however, this idea was carried too far.

I attribute the apparent success at first to the fact that she was taken out of the rut into which she had fallen. She had become a hypochondriac, and her physician had told her that she could help herself more than any one could help her. It seemed that where her malady was imaginary, the "Science" helped her, but where it was real, there was no effect. Her naturally vigorous constitution asserted itself for a time, but while the poison remains in her blood she can never be well.

For past nine years she has continued to a certain extent the same treatment, but it is without any perceptible effect, or at best only a negative one—she might be worse without it, and probably would, for her faith is undiminished, and she absolutely refuses to consult a physician for any ailment.

The literature that I have read upon this subject is quite beyond my comprehension, although I have tried earnestly to understand and believe in it. I recognize much that is beautiful and helpful in its teachings and believe they might be used to advantage in connection with medical science and remedies. I have known too many absurdities claimed for it and too many

fatalities resulting from trusting to it blindly, to have entire faith in it. Instance the case of ———. (Here is cited a tragic instance of death under this treatment.)

Neither in my school education or in that of my children, was anything taught bearing upon this subject nor upon any form of psychology.

I think it would be most unwise to teach such subjects to the young, at least until further knowledge brings them into the class of exact sciences. There is so much delusion, exaggeration and fraud connected with these subjects as to make it almost impossible for even mature minds to reach the simple truth, and there is too much of real importance and profit to be learned, to spend time uselessly.

In this statement I do not mean to include all psychology.

Sincerely yours, _____

There is abundant evidence that this letter might be considered practically a résumé of the entire mass of data so far as the points covered. The experiences here recorded, and the conclusions of the writer are strikingly typical.

But just now, we desire to point out a few of the noticeable points. To begin with, the daughter was "from early childhood extremely nervous and was very religious." These are the most favorable conditions for the successful use of Mental Science. This is admitted by all.

2. Her Mental Science healer was one who stands at the very top of the profession. 3. Absent treatment, for which so much is claimed, had "least effect." This absent treatment was by appointment, and at these times the patient put herself into the proper state of mind as far as possible. 4. It was thought for a time that the cure was complete, but it proved to be only temporary. The temporary cure shows that the patient received the teaching and profited by it. Nothing succeeds like success; yet, in spite of the success and all the moral strength that comes from it, there was a relapse, showing that there was a physical condition which mental methods, *under the most favorable conditions, could not reach*. It was not because the patient gave up, lost faith, and refused to accept the teaching. For nine years she has held firm to the faith, with no other result than that she has perhaps been kept from growing worse. Could any more complete test be desired?

The mother's statement that "where the malady was imaginary, the treatment was helpful, but where it was real, it had no effect," is easily in agreement with Wundt's declaration (Human and Animal Psychology, pp. 333-4) that "It cannot be denied that a cautious and intelligent use of suggestion [Mental Science] may be of avail for the temporary, perhaps

even for the permanent, removal of diseases due to the functional derangement of the nervous system. . . . But it is equally undeniable that suggestion is in the long run just as ineffective for the cure of diseases arising from some palpable pathological cause, as would be any other form of command to the patient to grow well."

By far the best data we have for forming an idea of the failures and their relation to the cures, is the following record of cases treated at a Mental Science Home. This institution is under broad-minded and philanthropic managers who believe that some people are cured by this method. The healer in charge is an intelligent man fully imbued with the principles of Mental Science, but also full of the true scientific spirit, so that he has regard to results as well as to his theory. All cases are welcome at the home, and all receive the best of attention and treatment. They stay until they are cured or discouraged or the healer is convinced that they cannot be further benefited. No pride or prejudice seems to be present to hide the facts. The following statements are clear and concise; accurate, as far as the healer is concerned. Doubtless many of them are the patient's own version of the case, while many are the diagnoses of prominent doctors of medicine previous to the patients coming to the "Home."

It will be seen that less than half are pronounced cured or well, less than half again only improved to a greater or less extent, while quite a large percentage (about 15%) were not helped.

The same disease is sometimes cured and sometimes not helped. These results agree remarkably with those of hypnotism, and altogether we believe are fairly representative of what would be found if we could get a careful record of all the cases treated by all the different mental methods.

Miss C. Spinal trouble, epilepsy, prolapsus of uterus, and malarial chills. Cured.

Miss R. Nervous prostration, neuralgia, epilepsy, and impoverished blood. Not much improved.

Miss B. Nervous dyspepsia, hemorrhoids, painful menstruation, sleeplessness. Improved.

Miss F. Pneumonia. Cured.

Miss S. Scrofula bunches. Cured.

Miss C. Sciatica, neuralgia, severe headaches and nervous prostration. Improved.

Miss A. Congested brain and spinal trouble. Improved.

Miss L. Cough resulting from pneumonia, nervous debility and depression. Improved.

Miss F. General debility, mental depression and eyesight impaired from inflammation resulting from a surgical operation. Cured.

Mrs. B. Stones in the bladder. Greatly benefited.

Mrs. M. Rheumatism, uterine trouble, indigestion and catarrh. Great improvement.

Miss W. Spinal trouble, and a growth in side. Cured.

Miss K. Uterine tumor and in too weakened a condition to admit of an operation. Four years could not speak aloud and two years could not even whisper. She was in an extremely nervous and weakened condition. A complete cure.

Miss B. Kidney trouble and nervous prostration. Cured.

Mrs. C. Hysterical, causing spasmodic contraction in the throat muscles, preventing her swallowing liquid foods with safety. Cured.

Mrs. T. Mental and physical troubles. Fully restored.

Miss F. Impaired eyesight, had worn glasses sixteen years and could not depend upon her eyes even with those. She left off glasses and her eyes were cured.

Miss K. Consumption. Improved for a few weeks then grew worse.

Miss C. Nervous prostration, dyspepsia, and painful menstruation. Cured.

Miss C. Eruption on face and chest, from chicken pox five years previously. Cured.

Miss W. Locomotor ataxia. Not benefited.

Mrs. W. Overwork, back strained by lifting, was unable to sit or stand without great suffering. Cured.

Mrs. L. Depression; little improvement. Constipation; relieved.

Mrs. B. Displacement and inflammation of uterus. Fully regained health.

Miss S. Advanced Bright's disease. Unsuccessful.

Miss H. Neurasthenia with hysterical symptoms; was never well. Change for better.

Miss T. Severe headaches from sunstroke. Very much improved.

Miss S. Nervousness and headaches. Unsatisfactory.

Mr. A. Mental trouble, unfitting for business five years. Greatly improved.

Mrs. D. Uterine trouble, hysteria and severe depression. Is well.

Mrs. D. Catarrh of bowels. Rigid diet five years; had spasms from changing diet and was unable to leave room. Eats any reasonable food and walks. Improved.

Miss F. Creeping paralysis. Stronger, but the trembling not improved.

Mrs. P. Paralysis of right side. Very little improvement.

Mrs. S. Nervous prostration. Marked improvement.

Miss S. An overworked teacher. Rested and strong.

Mrs. P. A humor, said to be incurable, uterine trouble and life-long nervousness. Cured.

Miss B. Mental trouble and lack of will power. Unsatisfactory.

Miss R. Paralysis or locomotor ataxia. Gained strength.

Miss S. Ovarian trouble, ulceration of stomach and bowels, liver in an atrophied condition. Cured.

Miss H. Uterine trouble, dyspepsia and general weakness. Cured.

Miss B. Dyspepsia and hysteria. Improved.

Mrs. F. Severe case of constipation. Uterine trouble and mild form of insanity. Cured of the first, much improved in second, and left us very happy.

Mrs. S. Uterine trouble, constipation, and nervous prostration. Very much improved.

Mrs. H. As severe a case of depression as we ever had, and nervous prostration. The cloud was lifted and she is bright and well. Cured.

Miss D. Nervous prostration. Improved.

Miss B. Uterine trouble and a nervous wreck. Much benefited.

Miss H. Uterine trouble, constipation, depression, painful menstruations, and nervous prostration,—an invalid from childhood. Greatly benefited.

Mrs. P. Cancer. Unsuccessful.

Mrs. R. Heart trouble and dyspepsia. Not much improved.

Miss C. Insanity. Not successful.

Mrs. S. Heart trouble, dyspepsia, and nerves in wretched condition.

Mrs. L. A tired and nervous teacher. Was ready for work when she left us.

Miss G. Painful menstruation. Greatly relieved.

Mr. H. Polypus tumor in nose, and very nervous. Greatly helped.

Mrs. C. Chronic hay fever. Permanently much improved.

Miss C. Heart trouble, rheumatism, and deafness. Unsatisfactory.

Mrs. G. Hysteria and insomnia. Improved.

B., 8 yrs. Malaria and a cough, result of whooping cough. Cured.

Miss C. Over study. Left well and strong.

Mrs. H. Heart trouble ten years. Some improvement.

Mrs. W. Ovarian trouble and addicted to morphine habit. Unsatisfactory.

Miss H. Spinal trouble, ovarian tumor with adhesions, inflammation throughout the abdominal region, enlarged and displaced uterus, rectal abscess, throat trouble, weak lungs, bi-

valvular affection of the heart, trouble with head and eyes, glasses for five years, abscesses for six years from belladonna poisoning, extreme sensitiveness of nerves and much numbness from same cause. My physicians said I had not a sound organ in my body. Glasses given up and eyes well. A complete cure.

Mrs. B. Heart trouble and nervous debility. Much improved.

Miss R. Difficulty in walking—doubtless locomotor ataxia. Unsatisfactory.

Mrs. H. Indigestion, uterine trouble, melancholia. Not ready for this treatment.

Rev. S. Stiff knee and spinal trouble from fall 13 years ago. Weak and lack of endurance. Gained in strength, but lameness not helped.

Miss S. Nervous prostration. Great gain.

Mrs. A. Extreme depression. Not satisfactory.

Miss R. Fibroid uterine tumor, and so depressed that she took very little interest in anything. *No change in the physical trouble*, but the great mental burden was lifted and she gained strength.

Miss M. Retroversion and inflammation of the uterus, and in such a serious condition that the physicians said she must undergo a surgical operation. This trouble of 20 years' standing, and dyspepsia of 3 years. Cured.

Mrs. B. Constipation, palpitation of heart, insomnia and general debility, greatly improved. Constipation cured.

Miss C. Consumption and general weakness. Gained strength.

Finally, we have in hypnotic treatment the most perfect demonstration of mental cures that can be found. Only one thing could be desired. The physicians who use hypnotism have been so careful, in their effort not to abuse it and not to endanger in any way their patients, that they have not tried it for all possible conditions, so that we do not know what it could accomplish under all circumstances.

But so far as it has been tried, we have exact data, and positive testimony to its power. Hypnotic suggestion is as certainly a cure for neuralgia as any drug that is known. The data furnished by hypnotic cures, is as free from the objections urged in the previous chapter, as one could reasonably demand. The use of hypnotism is confined, in its therapeutic aspect, to physicians of high standing, who assign to hypnosis a place equal in importance to drugs and other methods—and no greater. They test it as they would test a new compound or regimen. They study the results impartially. They have no theory to defend, no religious dogma to support, and their judgment is

not overcome by emotions due to the fact that they themselves have been healed by this method.

In view of these facts we may reasonably turn to hypnotism for the foundation of our more exact study of the theory of Mental Science.

HYPNOTISM AS A THERAPEUTIC AGENT.

In the therapeutics of hypnotism we come to a subject at once vast and valuable. Its vastness is indicated by the fact that in 1888, there were recognized 801 writings by 481 authors, and 207 periodicals containing articles on hypnotism. And in the past 10 years the interest and the literature has enormously increased.

We shall confine ourselves to a few careful practitioners, whose cases number something over a 1,000. Following are the facts deduced from these reports.

The range of diseases treated by hypnotism is not so large as we have found under Mental Science and Divine Healing, since physicians have not thought it right or advisable to try hypnotism in all diseases, while the theory of Mental Science and Divine Healing compels them to make use of their method in all cases.

Before going into the more detailed accounts of hypnotic cures, a word should be said about the manner of treatment, and some illustration of the methods given.

There are many methods of inducing the hypnosis, and there is some diversity in the kind of suggestion given after the hypnosis is induced.

The following cases are taken from the practices of four different men, and will indicate the scope of the work and the results.

Baierlacher reports using hypnotism on 58 patients: 24 males, 34 females, between 16 and 71 years of age. 7 M. and 8 F. were unhypnotizable.

He reports success in cases of colicky pains following abortion, catarrh of stomach, occipital neuralgia, irregular and painful menses (case of each), muscular rheumatism, and minor ailments. Reduced pulse from 92 to 76, and from 86 to 76. Consumptive pulse of 120 was not changed. Failures were met with in cases of traumatic neuralgia, traumatic neurosis, neuralgia of both legs, apoplexy, hemiplegia, persistent insomnia, emphysema of both lungs, and extreme dizziness.

According to Van Eeden, who reports 718 cases where he used hypnotism, only 19 of whom were unhypnotizable; nervous condition and sex have no effect in determining susceptibility to hypnosis; character and age, however, are important factors.

Dr. Van Rhenterghem states that of 178 patients, he failed to hypnotize 7. He treated 162, of whom 91 were cured, 46 improved, and 25 unimproved. There were 37 different diseases represented.

The following is a tabulation of a part of them.

	Treated.	Improved.	Cured.	Not Cured.
Rheumatic pains,	16	2	13	1
Various hysterical attacks,	24	7	14	3
Various neuralgias,	9	2	6	1
Epilepsy,	3	3		
Indigestion, etc.,	12	2	10	
Deafness,	11	7	1	3

Esdaile, who worked under the old belief in mesmerism or a "magnetic" fluid that passed from the hands of the operator to the patient, reports a few cases treated by him in India. He seems to have had unusual success in producing anæsthesia sufficient for the performance of difficult surgical operations. He was also successful in curing by hypnotic treatment several serious troubles.

The following is his statement:

(Mesmerism in India, by James Esdaile, M. D., London, 1846.)

A return showing the number of painless surgical operations performed at Hoogly, during eight months.

Arm amputated,	1	Sinus 6 inches long laid open,	1
Breast, ditto,	1	Heel flayed,	1
Tumor extracted from upper jaw,	1	End of thumb cut off,	1
Schirrus testium extirpated,	2	Teeth extracted,	3
Penis amputated,	2	Gum cut away,	1
Contracted knees straightened,	3	Prepuce cut off,	3
Ditto, arms.	3	Piles, ditto,	1
Operations for cataract,	3	Great toe nails cut out by root,	5
Large tumor in groin cut off,	1	Seton introduced from ankle to	
Operations for hydrocele,	7	knee,	1
Ditto, dropsy,	2	Large tumor on knee removed,	1
Actual cautery applied to a sore,	1	Scrotal tumors weighing from	
Muriatic acid, ditto,	2	8 lbs. to 80 lbs., removed,	17.
Unhealthy sores pared down,	7	Painless,	14
Abscesses opened,	5		
			Operations, 73

A return of medical cases cured by mesmerism during eight months.

Nervous headache, cured by one		Lameness from rheumatism, by	
trance,	3	chronic treatment,	2
Ticdouloureux, cured by one		Lumbago, by general and local	
trance,	1	mesmerising for a week,	1

Nervousness and lameness from rheumatism of 2½ years standing,	I	Sciatica, for general and local mesmerising for a week,	I
Spasmodic colic, by one trance,	I	Pain in crural nerve, by general and local mesmerising for a week,	I
Acute inflammation of the eyes, by repeated trances in twenty-four hours,	I	Palsy of one arm, by general and local mesmerising for one month,	I
Chronic inflammation of the eyes, by chronic treatment,	I	Palsy of half the body, by general and local mesmerising for six weeks,	I
Acute inflammation of testes, by repeated trances in thirty-six hours,	I	Feeling of insects crawling over body, by one trance,	I
Convulsions, by one trance,	I		

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"By chronic treatment is meant, daily mesmerising without the intention of entrancing the patient, which is not necessary."

(P. 22). Author recounts experience with most famous magician in Bengal. He shows that the magician's method of treatment is really hypnotism.

The following report of Dr. Parkyn¹ may be somewhat exceptional, but it is, nevertheless, very remarkable, and indicative of what may be expected from mental therapeutics.

He says :

"In the past eighteen months we have not seen a case of nervous prostration which has not been cured in a few weeks, when suggestion was properly used. Appended is a report of sixteen consecutive cases successfully treated at the Chicago School of Psychology within a short time, and without a failure.

Name.	Age.	Time disease existed.	Increase in wt. in pounds.	Length of treatment.	Result.
K. D. W.,	46	20 years	12 pounds	1 month	cured
L. M.,	23	8 "	14 "	1 "	"
C. T.,	30	2 "	9 "	3 weeks	"
F. B. T.,	51	3 "	12 "	6 "	"
W. M.,	47	5 "	6 "	1 month	"
Miss M. B.,	34	2 "	12 "	1 "	"
" M. C.,	23	3 "	8 "	1 "	"
" W. N.,	33	4 "	8 "	1 "	"
" H.,	30	1 year	14 "	2 months	"
Mrs. S.,	24	2 years	7 "	1 month	"
" G.,	43	3 "	10 "	2 months	"
" W.,	43	6 "	18 "	1 month	"
" J. C. N.,	57	2 "	7 "	1 "	"
D. R. G., ²	37	4 "	23 "	1 "	"
C. S.,	44	5 "	15 "	2 months	"
P. T. C.,	55	18 "	8 "	1 month	"

² Gained 12 lbs. first week of treatment.

¹ From "Suggestion an Infallible Cure for Nervous Prostration," by Herbert A. Parkyn, M. D. "Suggestions," Vol. I, No. 3, p. 105.

BERNHEIM'S HYPNOTIC CURES. (From Suggestive Therapeutics.)

A. Organic Diseases of the Nervous System. 10.

1. Cerebral hemorrhage, hemiplegia, hemianæsthesia with tremor and contracture. Cure.
2. Cerebro-spinal disease: apoplecticiform attacks, paralyses, ulnar neuritis. Cure.
3. Partial left hemiplegia. Cure.
4. Traumatic epilepsy with traumatic rheumatism. Cure.
5. Sensory organic hemianæsthesia. Cure.
6. Diffuse rheumatic myelitis. Improvement.
7. Cerebro-spinal insular sclerosis. Marked improvement for six months.
8. Nervous troubles (organic cause?) in the brachial plexus. Temporary suppression of the symptom. No cure.
9. Paresis of traumatic origin of the muscles of the hand. Cure.
10. Paresis of the extensors of the hand and saturnine anæsthesia. Cure.

B. Hysterical Diseases. 17.

11. Hystero-epilepsy in a man, sensitivo-sensorial hemianæsthesia. Cure.
12. Hysteria, sensitivo-sensorial anæsthesia. Transient suppression of the symptoms. No cure.
13. Hemiplegia with left sensitivo-sensorial hemianæsthesia. Cure.
14. Hysterical sensitivo-sensorial hemianæsthesia. Cure.
15. Hysteriform Paroxysms with hysterical somnambulism. Cure.
16. Anæsthesia. Hysterical spinal pain. Cure.
17. Paralysis with hysterical anæsthesia. Cure.
18. Convulsive hysteria with hemianæsthesia. Cure.
- 21, 23, 24. " " " " "
- 20, 22. Convulsive hysteria. Cure.
19. Hysteria. Paroxysms of convulsive weeping. Cure.
25. Hysteria with hemianæsthesia. Cure.
26. Hysteria in male: weeping, convulsion, paroxysms. Cure—at least temporary.
27. Hysterical aphonia. Cure.

C. Neuropathic Affections. 18.

28. Nervous aphonia. Cure.
29. Moral inertia and subjective sensations in the head. Cure.

30. Nervous aphonia. Cure.
31. Post-epileptic tremor, cephalalgia and insomnia. Cure.
32. Nervous gastric troubles. Anæsthesia. Improvement.
33. Neuropathic pains. Cure.
34. Epigastric pains. Cure.
35. Neuropathic lumbar pains. Insomnia. Cure.
36. Paresis with sense of weight in right leg. Cure.
37. Pains in right leg. Cure.
38. Girdle pain and pain in right groin, with difficulty in walking for 20 months. Cure.
39. Insomnia. Loss of appetite, mental depression, tremor. Cure.
40. Gloomy ideas. Insomnia, loss of appetite. Cure.
41. Insomnia, through habit. Partial cure.
42. Cephalalgia, intellectual obnubilation. Cure.
43. Vertigo, moral depression connected with cardiac disease. Cure.
44. Laziness, disobedience, and loss of appetite in child. Cure.
45. Pseudo-paraplegia with tremor. Cure.

D. Various Neuroses. 15.

46. Choreic movements consecutive to chorea. Cure.
47. Choreic movements consecutive to chorea. Cure.
48. Choreic movements from moral emotion. Cure.
49. Post choreic tremor in hand. Cure.
50. Post choreic trouble in writing. Cure.
51. Choreic movements in hands. Cure.
52. Hemi-chorea. Rapid improvement. Gradual cure.
53. General chorea. Gradual cure.
54. General chorea. Gradual cure.
55. Obstinate writers' cramp. Rapid improvement. Gradual cure.
56. Attacks of tetany, nocturnal somnambulism. Cure.
57. Nocturnal somnambulism. Temporary cure.
58. Nocturnal incontinence of urine. Cure.
59. Nocturnal incontinence of urine. Cure.
60. Nocturnal aphonia consecutive to pneumonia. Cure.

E. Dynamic Pareses and Paryalyses. 3.

61. Sense of weight with paresis of left arm. Cure.
62. Dynamic Psychic paraplegia. Cure.
63. Pains and paresis of lower limbs. Cure.

F. Gastro-Intestinal Affections. 4.

64. Alcoholic gastritis with insomnia and weak legs. Improvement.

65. Chronic gastritis. Dilation of the stomach and vomiting. Improvement.

66. Gastric troubles. Burning sensation over sternum. Insomnia. Cure.

67. Gastro-intestinal catarrh. Metritis. Neuropathy. Improvement.

G. Various Painful Affections. 12.

68. Epigastric pain. Cure.

69. Umbilical and Epigastric pain. Cure.

70. Interscapular pain. Cure.

71. Thoracic pain. Insomnia. (Tubercular diathesis.) Cure.

72. Hypogastric and supra-inguinal pains on left, connected with old pelvic-peritonitis. Cure.

73. Intercostal pain. Cure.

74. Thoracic pain. Gradual cure.

75. Painful contusion of the deltoid. Cure.

76. Muscular pain in flank. Cure.

77. Painful spot in side. Cure.

78. Pains in the epitrochlea muscles. Cure.

79. Pain in shoulder and upper right limb from effort. Cure.

H. Rheumatic Affections. 19.

80. Rheumatic paralysis of right fore arm. Cure.

81. Rheumatic scapulo-humeral arthritis. Improvement without cure.

82. Muscular rheumatism, with cramp. Cure.

83. Ilio-lumbar rheumatism, neuralgia. Cure.

84. Arthralgia consecutive to an arthritis. Cure.

85. Pleurodynia and lumbar pain helped by suggestion. Cure.

86. Apyretic articular rheumatism. Gradual cure.

87. Chronic articular rheumatism. Cure.

88. Muscular, articular and nervous rheumatism. Gradual cure.

89. Acromio-clavicular and xiphoid rheumatic pains. Cure.

90. Muscular lumbo-crural rheumatism with sacro-sciatic neuralgia. Rapid improvement. Almost total cure.

91. Apyretic articular rheumatism. Gradual cure.

92. Acromio-clavicular rheumatic pains. Cure.

93. Muscular rheumatism arm and leg. Cure.

94. Gonorrheal rheumatism. Gradual cure.

95. Acromio-clavicular and xiphoid articular rheumatism. Cure.

96. Rheumatic articular pains. Cure.

97. Dorsal and meta carpal-phalangeal rheumatic pains. Cure.

98. Rheumatic dorso-lumbar, and sciatic pains. Cure.

I. Neuralgias. 5.

99. Rebellious Sciatica. Cure.
 100. Recent sciatica helped by one suggestion. Cure.
 101. Rebellious sciatica. Cure.
 102. Rebellious sciatica. Gradual cure.
 103. Neuralgia of trigeminus with facial ticdoloureux. Almost complete cure.

J. Menstrual Troubles. 2.

104. Menstrual retardation, suggestion of periods for fixed day. Success.
 105. Profuse menstruation every 11 or 15 days. Interval lengthened by suggestion to 28 or 29 days.

It is necessary to call attention with greatest emphasis to the utterly wrong idea of hypnotism present in the popular mind. The average man conceives of hypnotism as a diabolical power possessed by a few favored individuals, by means of which they can do anything they please with any other individual who is unfortunate enough to come within their influence. Thanks to scientific investigations, we now know that hypnotism in its complete form is only a condition of sleep, which has been produced not in the ordinary manner, but at the suggestion of some person, and with the understanding that the one so put to sleep is to do whatever he is told to do. The hypnotizer has no power that the subject does not give him. He cannot carry out his command to sleep, unless the subject is willing. Even after the subject is asleep, he need not obey the commands if he does not wish to do so. Of course, if the subject believes that the operator has power over him, he will always obey.

Hypnosis, then, is nothing more than artificially suggested sleep. "Suggestion"—the term for which we are indebted to Braid, is the fundamental principle upon which this "occult" power depends. A great deal of discussion has arisen as to the nature of hypnosis, much of which has tended to mystify, and make it more terrible to the uninitiated.

For example, much stress has been laid upon the method of inducing hypnosis, in efforts to get at the cause as well as the nature of it. All these discussions neglect the principle of *Suggestion*. The method employed has nothing to do with the cause of hypnotism. It may be the condition in that particular case, but cause it is never.

The cause of hypnotism is in the fundamental relation of body and mind; the method of producing it is by suggestion. The suggestion may be accompanied by any circumstance that

the operator may desire. The fixed gaze has no more to do with causing hypnotism, than a couch has with causing sleep. Were it not for the suggestion, either understood and believed beforehand, or explicitly stated by the operator, "After you look steadily at this object, for a short time, you will fall asleep," the steady gaze would not produce hypnosis any more than folding the hands would. The hunter fixes his gaze on the distant game, sometimes for hours, without falling asleep, or into the first stage of hypnosis. He has never been given that suggestion. If it were an accepted fact or superstition, that if he looked too long he would become hypnotized, then we should have no end of such experiences. In hundreds of trades it is a workman's business to watch an object or a machine steadily for long intervals. The biologist looks steadily through microscope from early morning till late at night. All the conditions are precisely like hypnosis, except the suggestion, which is wanting. Animals can be hypnotized. But animals gaze at their prey by the hour without hypnosis.

On the other hand hypnosis is produced under all kinds of circumstances, so widely different that the only possible element common to all, is the suggestion or expectation. Braid showed that patients would go into hypnotic condition, if only they thought they were being hypnotized, whereas, if they did not know that they were being operated upon, the most skillful hypnotists could not have any effect upon them. Bernheim states this clearly. (See preface to last edition.)

Again, much confusion has arisen from confounding hypnotism with the effects of suggestion when in the hypnotic state. Catalepsy, *e. g.*, is a condition of muscular rigidity that can often be produced by further suggestion after the subject has become hypnotized. But the question in regard to catalepsy, is not "what is its relation to, or how is it produced by, hypnotism?" but only "how does the body become rigid in response to a command to do so?" This is also the question that we would be glad to answer in regard to disease; though at present we are more concerned with the facts as to how far the bodily conditions *are* changed in accordance with the command or suggestion of change.

One has only to think of dreaming—a dream where the stream of thought is directed by some person—to understand the condition of things in hypnosis. The characteristic thing about dreaming is that one does not question the reasonableness of the ideas that come into mind. This is also characteristic of hypnosis, and upon this depends its value in therapeutics. Whereas, in the normal condition, any suggestion is met by other considerations, and may be rejected; in dreams or in hypnosis, no opposing ideas are met, and the suggested idea

takes possession of the mind. When once the idea has possessed the mind, there is a tendency for it to work itself out into a physical expression. This is the power of suggestion, and the essential element in hypnosis and in all mental therapeutics, as we shall show later.

The power of suggestion is best explained by reference to the nature of mind, and the relation of body and mind. Given an idea in the mind¹ and it of necessity does one of two things: It arouses another idea, or it "generates its actuality," *i. e.*, it translates itself into motor terms. In lower life, this is all that can be done. This we call impulsive action. If we might assume in the *amœba* a consciousness, that stands to human consciousness somewhat as the *amœba* body stands to human body, then we might say that when an idea of movement arises in the consciousness of the *amœba*, its only possible effect or sequence is the translation of that idea into the actual motion. Not until we ascend to the top of the scale do we find that the aroused idea frees itself by arousing another idea. The very existence of animal life is dependent upon the sequence of idea by its motor equivalent. A sensation, a stimulus, gives rise to the idea—and this idea in turn discharges itself in motor form. Thus the needs of the animal are satisfied. Now the life of the species depends upon the perfection of this response, hence natural selection has developed this relation through all the life of the animal kingdom.

But the replacing of the motor consequent by another idea, could only happen after consciousness had so far developed as to hold one idea while another was being formed. A growth, so to speak, from one dimension to two. The *amœba* consciousness being spoken of as a consciousness of one dimension, while the other is two.

In man the idea is commonly followed by another idea and that one by another, and so on until such time as the nervous tension becomes so strong as to discharge into the motor areas, then the motor response appears. But the sequence of ideas being a far later development, is correspondingly weak. The idea of movement is met by an idea of rest, or of movement in another direction, or what not; the result is, no movement is made. If, however, no second idea meets the first, then the motor response occurs and the movement takes place.

Now in all forms of voluntary suggestibility the subject, of his own accord, tries to make the sequence always *ideo-motor*, never *ideo-idea*. In so far as he succeeds in carrying this out,

¹This form of expression is used here and in other parts of this article, for brevity, merely, and does not imply an intellectualistic standpoint.

he becomes perfectly suggestible. In sleep opposing ideas are absent, hence hypnosis is the condition *par excellence* for suggestion.

APPLICATION OF THE FOREGOING THEORY TO MENTAL THERAPEUTICS.

We are now in a position to attempt a comprehensive explanation of all the forms of mental therapeutics.

It is an interesting fact that the adherents of any one form of "mind cure," say that all others are mere hypnotism. The Divine Healer thinks Christian Science is hypnotism; the Christian Scientist says Mental Science is hypnotism, and so through the whole list of rival schools. In the strict use of the word hypnotism, this is not true, since there is no "sleep condition" involved in any one of them. In every form with which we are acquainted, the patient is in full possession of his "wakened consciousness"—except in the avowed hypnotic treatment, and even here sleep is often very slight or even altogether wanting. Bernheim, Wetterstrand and others, often report "patient did not sleep" or "did not even close eyes;" and Dr. Parkyn declares that he prefers that his patients should not go into complete hypnosis—he thinks he gets better results without it.

In a scientific sense, however, it is true that *all* mental therapeutics is hypnotism, *i. e.*, it is suggestion. Suggestion is the bond of union between all the different methods, Divine Healing, Christian Science, Mental Science, etc. And the law of suggestion is the fundamental truth underlying all of them, and that upon which each has built its own superstructure of ignorance, superstition, or fanaticism.

Man is a creature of suggestion. The differences in men consist in the differences in the suggestions that they have received and the ways in which they have reacted to them. The ideo-motor man—the man who instantly translates every idea into a motor consequent, is but little above the brute; he is a vegetative being, and his form of reaction will suffice for his vegetative needs, if he is not made the victim of a designing reasoner. Exceptions to this, are those acts which were formerly considered, but now having been uniformly approved have become reflex or automatic, and mark a higher rather than a lower stage. On the other hand, the ideo-idea man—the one who inhibits the motor response, and follows the idea by another idea in rapid succession until such time as it is wise to follow with the motor expression—he is highest in the scale. Between these two we have all degrees. A Christian Scientist said to the writer, that the largest part of his work and his hardest work was to counteract the influence of hypnotism.

He was only expressing a general truth in mystical terms,—suggested by his belief in mysticism. What he really meant was that his hardest work was to counteract the effects of evil suggestion, and this is the experience of all who are trying to realize higher ideals.

It is because people will act upon suggestion without thinking that evil has entered into the world. And here we must note that the motor side follows the idea, not only voluntarily and consciously as when I follow the idea of striking, with an actual blow, but also involuntarily and unconsciously, as when the thought of nausea produces the muscular movements characteristic of vomiting, or the idea of an accelerated pulse is followed by an increased heart-beat, or the idea of a diseased kidney is followed by actual derangement of the functions of that organ, or the idea of health is followed by the perfect functioning of all organs. More will be said of this unconscious reaction, in a later section.

Confining, now, our consideration of suggestion to its relation to disease, we may note a law and the almost infinite number of ways in which it is brought into action. First, in the causation of disease: the idea of disease produces disease, in direct proportion to its definiteness, and in inverse proportion to the strength of the ideas opposing it. By the first clause we mean that a clear and definite idea of a specific derangement of an organ, will produce such derangement quicker than an indefinite idea that there is somewhere in the body a diseased organ. *E. g.*, Mr. C. has a clear control of his heart action; he has a definite idea of his heart, where it is, what it is, how it works, how to influence its working. Mr. G. has no such control, he cannot accelerate or retard his heart beat, he has only a vague idea of his heart. Now Mr. C.'s idea that he has heart disease, will produce that disease, much quicker than G.'s idea. By the second part, we mean, that an idea must become fully accepted, and actually possess the mind, with no possible sign of opposition, for it to produce its full effect. Manifestly, these are both ideal conditions, and upon that fact depends our safety. Otherwise every idea of disease would produce actual disease in our bodies. They are equally ideal, when we come to the application of the law of suggestion to the cure of disease, and upon that fact is based the fallacy of most of the schools of mental therapeutics—those that claim that all diseases can be cured, and in all persons.

Let us turn to the facts with regard to the causation or disease. There are not a few people to whom the mere mention of a disease is a suggestion that they are suffering from it, and with the result that pain and often symptoms of the disease appear. It is a well known fact that medical students

frequently suffer from the diseases of which they study. The vivid descriptions accompanied by pictures of the diseased parts, are sufficient suggestion to them to produce the motor response. We have already cited a remarkable case, of the physician who produced a serious duodenal catarrh (page 464).

The individual differences in this particular, while unexplained, are yet wide and of great importance. Some people are so constituted that the sight of a sprained ankle causes severe pain and lameness in their own ankle which has received no mechanical injury. The sight of a bleeding wound may cause a red scar, more or less permanent, and correspondingly located on the person of one of these sensitive observers. At the other end of the scale, we have those people who are in no way affected by the most unusual sights. And between these extremes are all gradations.

Now, while we cannot explain this peculiar "sensitive-ness," this physical sympathy, it nevertheless is a fact and cannot be ignored. It is manifestly absurd to include all these people in one category, or to expect the same results from the same methods with all people.

If it is true that suggestion can cause disease, as well as account for many other remarkable phenomena, we have paved the way for the next step,—the proof that suggestion cures disease,—for as Dr. Hall says, "if mind causes disease, it is reasonable to suppose that it can cure the diseases that it causes."

At least it will be important to trace the rôle of suggestion through the different forms of therapeutics. We shall find that it takes forms varying with the philosophy of those affected by it. Among primitive people, the mere similarity of a plant, *e. g.*, to the part of the body affected, was enough to suggest that the plant would cure the disease. Witness the doctrine of "signatures." As man developed in intelligence and in civilization, he outgrew this form and required a stronger suggestion. But the appeal was ever to the mysterious—to some force or power that was just beyond his understanding—and as his knowledge advanced, he continually pushed that upon which he pinned his faith, farther back into the unknown. And to-day the same idea is true. So that whether the treatment be with the idea that the gods are appeased by the swallowing of nasty compounds, or that certain objects in themselves possess the healing power, or God answers the prayer, or obedience to some transcendental law of mind brings health, the principle is the same. The unknown is powerful; mystery makes the suggestion all potent. Schrader and Schlatter are mysterious men. They talk little, dress peculiarly, and claim miraculous powers. Their claim is undoubtedly much enforced by their appearance, which is strikingly sug-

gestive of the Man of Nazareth—at least as the mediæval artists were accustomed to represent him. All these are elements that help make the suggestion acceptable, so that when they profess to heal any one, that person is strongly impressed, and easily rises to a condition of new and greater hope and effort.

In Mental Science the appeal is to “laws of mind” by which mental states not only control physical conditions, but have created all that there is of the physical, both good and bad. As it has created, so it can destroy. Both this and Divine Healing have an element in common that is a powerful factor in the accomplishment of the result. This is the part of the teaching which abstracts the patient from himself and fixes his attention on matters external to himself. Later we shall discuss this point more at length.

Finally, in hypnotism, we have the same appeal to mystery, though it takes various forms according to the intelligence of the subject. The individual who thinks hypnotism due to an odyllic force, is taking his mysticism in its most cras form. While the man who understands suggestion, and voluntarily accepts the suggestions of the operator and is cured of his disease, is still appealing to that ultimate mystery of the relation of body and mind.

We have now seen wherein lies the strength of the suggestion as it comes from the different sources, and we can see why each form has its followers. The objections that arise in the mind of any sick person, are overcome, now by one argument, and now by another. It must be borne in mind in all these cases, that a powerful aid to the acceptance of the suggestion is the longing of the individual for health. It is an observation of Cæsar’s, that men easily believe what they wish to believe.

Healers like Bradley Newell appeal to another mysterious force—namely magnetism. The same thing occurs in the various patent curatives known as magnetic belts, etc., which as we have seen, are entirely free from any real electricity or magnetism, and owe their power solely to the expectation that they arouse in the mind of the patient.

Patent medicines appeal to the mysterious power of certain powerful drugs supposed to be contained in them. The suggestion is made potent by constant and continual reiteration through advertising. The pictures and testimonials constituting a suggestion that it is impossible for a certain class of minds to resist.

The quack doctor has much the same explanation. If he advertises in newspapers less, he makes it up by his own personality and his claims of great power, which he parades with an air of honesty and humility which easily catches the inexperienced in such ways.

The so-called Divine Healing makes its suggestions acceptable by an appeal to the deepest that is in man,—the religious instinct. With Bible in hand it requires only a little skill to make it appear that the Almighty is waiting to heal every ill that man ever endured, if only man will fulfill the conditions. Various passages of scripture are easily made to appear to declare all this, and so, many a devout person finds in these suggestions the means of rising to a supreme effort with an entirely new hope. The suggestion is freely accepted and has apparently free course to “generate its actuality.”

But, as we have seen, although the suggestion is fully accepted, yet there are physical conditions that this tendency toward health cannot overcome in the short lifetime of an individual.

The law of suggestion in the *cure* of disease, may be stated as follows: The idea of health tends to produce health in proportion to the strength of the idea, or inversely as the opposition to be met. This opposition to the acceptance of the idea of health comes from the presence of other ideas or beliefs, and also from physical conditions which require, often, long time for their complete correction. The time required weakens the strength of the fixed idea.

The latter is the most serious difficulty to be met, and constitutes the weak point in all theories and practices of mental therapeutics. It appears that the different healers have become so fascinated by the heretofore unknown powers of the mind, that they have ignored the physical side, as having anything to do with the matter, other than to be passive and allow itself to be regenerated as the mind shall determine.

There are two lines of thought in this part of the subject: First we have the difficulty which comes from the actual absence of the necessary organs or tissues, to carry out the suggestion. A man without eyes may by argument, or in a moment of religious excitement, be led mentally to accept the suggestion that he will see. But not having the necessary organs for that purpose, he is physically incapable of carrying out the suggestion. Some healers claim that “mind” can and does create organs as they are needed. Proofs of this are wanting, but we must admit their argument that, this being a matter so contrary to all tradition, the mind has an unusual amount of prejudice to overcome, and examples that can be demonstrated are in the nature of things hardly to be expected. We do not know what might be accomplished if the mind were free to accept the suggestion without opposition. Nevertheless it is perfectly clear that there is one element omitted which negatives all the claims of the healers. Time is this neglected element. It may be true that every idea has a tendency to

“generate its actuality,” even to a lost leg. But it must take time for that idea to work itself out. One may believe that if man set himself to grow wings, and willed it persistently for generations and ages, he would achieve his purpose. But when we come down to the lifetime of an individual, and that, too, when it is half gone, life is too short. The time element cannot be neglected.

A second point strikes deeper yet. It is the reaction of the diseased organ, or the effect of the loss of an organ, upon the mind itself. We cannot deny the fact of such influence. All the methods of mental cure assume a mind in fairly normal state, and they acknowledge themselves helpless unless the mind of the patient is in a condition to react intelligently to their suggestions. But we know that there are many conditions in which a person cannot so act. We also know that disease has its own effect upon the mind. We do not know the laws governing this matter, and we do not know what conditions of body make it impossible for the mind to accept suggestions that would be easily received under other circumstances.

It is only reasonable to assume that there may be many such conditions. Hence, in accepting a form of mental therapeutics, we may be holding a true theory, but making a sad mistake by attempting to apply it under conditions that it does not fit.

We come now to the question of suggestibility from another standpoint. It also bears upon the matter just discussed and will help to make our conclusions clear. We have admitted that if patients could fully accept the suggestions of the healer, there might be more decided results. The thousand and one prejudices, questionings, etc., etc., keep the individual from giving himself up entirely to the idea that he thinks he accepts. We have, however, one class of data where the ideal condition seems reached in a measure. We refer to the hypnotic cures. Here the reasoning faculty being in abeyance, questionings or prejudices are much weakened or entirely excluded. In fact, it is the unanimous consensus, that the one characteristic of the hypnotic condition is that of accepting, with little or no question, whatever is suggested.

The following table compiled from 414 cases of Drs. Van Rhensterghem and Van Eeden, shows clearly that (1) the deeper the hypnosis the larger the percentage of cures. (2.) Even in the deepest hypnosis, not all cases were cured—even of those that were tried. (3.) Some classes of diseases are far less amenable than others.

The inferences from this table are extremely important, and help to answer several practical questions.

The first point referred to—that the deeper the degree of

hypnosis, the greater the therapeutic effect—may be elucidated by the following illustration :

RECORD OF 414 CASES OF HYPNOTIC TREATMENT.

A.—Diseases of the Nervous System.

B.—Other Diseases.

EFFECT OF TREATMENT.	Organic diseases.			Severe Neuroses.			Mental disease.			Neuropathic.			Functional Internal.			Functional External.			Total.
	A.	B.	C.	A.	B.	C.	A.	B.	C.	A.	B.	C.	A.	B.	C.	A.	B.	C.	
	No.	%	Total.	No.	%	Total.	No.	%	Total.	No.	%	Total.	No.	%	Total.	No.	%	Total.	
No effect,	6	3	0 10	0	1	3 11	2	0 16	28	3	0	32	1	1	2	4	3	7	71 20
Slight or temporary benefit,	6	1	8	6	7	0 13	10	3	0 13	35	12	3	50	2	3	1	6	2	92 26
Permanent or decided amelioration	1	2	5	4	4	3 11	6	6	2 14	26	27	3	56	2	5	1	8	4	98 27
Cure,	0	1	0	1	3	1	5	9	6	2	2 10	22	23	18	64	0	6	1	4 100 28
Unknown,	5	0	5	1	1	1	3	4	1	0	7	21	6	0	31	4			53 1
Totals,	18	7	3 29	14	10	39	37	14	4 60	132	71	24	233	9	15	3	27	7 10	17

13 cases in which hypnosis could not be induced were divided as follows:—1, organic disease, no effect; 1, severe neurosis, no effect; 5, mental disease, 3 no effect, 2 unknown; 6, neuropathic, 1 no effect, 4 unknown, 1 cure.

Also 1 case fever, "A," no effect. 1 anaesthesia, "C," cured. 7 dysmenorrhœa, 1 "A," 3 "B," 2 "C," all cured. These are included in the respective totals.

A—Light Sleep.

B—Deep Sleep.

C—Somnambulism.

In the column headed "Neuropathic," it will be seen that of the 32 people upon whom the treatment had no effect, only

4 went into the deeper forms of hypnosis; of the 50 slightly benefited, 15 went into the deeper states ("B" or "C"); of 56 showing decided improvement, 30 went into the deeper hypnosis; and of the 64 cured, 41 went into deep sleep or somnambulism. The deeper the hypnosis the less the opposition to the suggestion of the operator; and the less the opposition, the more likely that the suggestion will produce the desired effect,—health.

This fact that the percentage of cures is greater in deeper hypnosis than in light, shows the difficulty in ordinary practice of overcoming the patient's objections or the unconscious counter-suggestions that constantly rise from the ideational centers.

A second point clears up a difficulty that we have already met in considering the claims of Christian Science. We have seen that while they admit failure to cure all diseases at present, they yet claim that the more perfect development of the individual in the new thought, the more complete acceptance of the suggestion, will accomplish the cure of all disease. But in hypnosis, we seem to have a state that is ideal, so far as the absence of distracting prejudices are concerned. The demand of the Christian Scientist for a test under conditions of complete acceptance of the teaching, seems here granted and with a negative outcome that all diseases are not cured. Not even are all cases of the same disease cured. Even those most skilled in pathology and in hypnotism cannot tell beforehand what case can be cured by the treatment. This seems to be conclusive proof that Suggestive Therapeutics must take its place by the side of drugs rather than to assume to supercede them.

The third inference corroborates this idea. Some classes of disease are, as a rule, cured by suggestive treatment; others are, as a rule, not affected.

It must be admitted at this point that hypnotism itself is not at its perfection yet. The operators are still more or less bound by tradition, and the belief that certain ailments cannot be cured. This belief they unconsciously communicate to their subjects. But in view of all the facts, it is altogether improbable that the results can be materially changed. The line of division between curable and incurable cases may be somewhat changed so as to put a few more on the curable side; but there is nothing to indicate that the claim of Christian Science can ever be realized. On the other hand, much in the nature of mind and of body, as well as what we know of their relations, points clearly to the other view.

PSYCHOLOGICAL PROBLEMS.

The facts of special interest to psychological science, which stand out from the preceding pages, and which require some further discussion, are three :

First. Pain *ceases* in accordance with these methods of treatment.

Second. Changes in tissues of the body are produced in accordance with the mental condition.

Third. The mental attitude of patients at all stages—before and after and during the cure—is one best described in terms of belief, or more explicitly, in terms of attention as modified and controlled by more or less conscious beliefs. Before the cure, the patient thinks about, and attends to, his pains and symptoms; in his cure, he ceases to attend to these, either neglecting them entirely, or attending wholly to the sensations of improvement that he is led to look for. After his cure, if it is permanent, his attention is directed outward, to normal human interests and the daily affairs of life.

Two questions arise in connection with these facts, viz.: What is pain that it thus appears and disappears with the fluctuation of the attention? and how does a mental state affect changes in body tissues? To propose to answer these questions would be the height of presumption, but we may be permitted to add a little to the speculation already extant. Although pain-pleasure has been extensively discussed, and many theories advanced, we seem to be still far from agreement on the main question of what pain is or its physiological basis. Whether there are special, pain nerves, end organs or brain centres, is a matter of dispute. Wedinski thinks all nerve fibres can feel pain; Fick says pain is mostly in the spinal cord; Wernicke declares that all basal centers with gray matter in them can ache. Eddinger makes the internal capsule the pain center; Ludwig claims that he cut out certain parts of the spinal cord and destroyed pain in certain regions.

Marshal (Pain Pleasure and Æsthetics, N. Y., 1894, p. 204-5) says:

“ Whence we have the working hypothesis :

“(1) Pleasure is experienced whenever the physical activity coincident with the psychic state to which the pleasure is attached involves the use of surplus stored force—the resolution of surplus potential into active energy; or, in other words, whenever the energy involved in the reaction to a stimulus is greater in amount than the energy which the stimulus habitually calls forth.

“(2) Pain is experienced whenever the physical action which determines the content is so related to the supply of nutriment

to its organ that the energy involved in the reaction to the stimulus is less in amount than the energy which the stimulus habitually calls forth.

“ In general we may also say that:

“ Pleasure and pain are primitive qualities of psychic states which are determined by the relation between activity and capacity in the organs, the activities of which are concomitants of the psychoses involved.”

Witmer, in what is probably the best paper that has appeared on the subject, of recent date, summarizes as follows: (See “ Pain ” by Lightner Witmer, in 20th Century Practice of Medicine, Vol. XI.)

1. Pain is a simple unanalyzable mental content.
2. It should therefore be called a sensation.
3. There is no conclusive anatomical evidence for the existence of a peripheral sense organ or nervous end organ for pain.
4. Nor for pain nerves or peripheral sensory neurons.
5. Much evidence justifies the conclusion that all or some peripheral nerves may under adequate stimulation, act with specific pain-producing function; that such nerves may lose their function without a loss of other functions or may lose other functions without losing the pain function. Thus pain may be a sensation of purely central nervous origin. The arousal of pain by stimuli and its presentation in consciousness along with other sensations, may be explained by the simultaneous association of pain with other forms of stimulation—an association that may take place at any level of the nervous system. (Analogous to colored sound.)

6. There is a specialized pain tract in the spinal cord which is certainly constituted in part of the gray column, and which may be composed of a part of the gray column of both sides, including the commissure and a part of the lateral tract. Into this pain tract nerves from the sympathetic system and from the internal organs, together with all specialized nerves from the periphery, discharge their stimulation when this is relatively intense. The intensity necessary to bring about this discharge may be that which is sufficient to overcome the resistance offered by the tract.

7. This tract passes up through the optic thalamus and posterior limb of the internal capsule, the “ *carrefour sensitif*,” into the cerebrum, and reaches some region unknown, but probably a part of the somæsthetic area. This hypothetical area may be looked upon as the pain center.

8. There is some warrant or justification for considering the pain tract in the spinal cord as the specialized nerve organ of pain, which together with the hypothetical specialized cortical center constitutes the specific organ of pain.

9. Any part of this central pain organ may be stimulated in the cortex or below it, either by stimuli discharging into it through normal physiological processes, by spinal or cortical association, by irritation due to disease, and perhaps by a vascular disturbance within the central nervous system.

Grant Allen (*Physiological Æsthetics*, N. Y., 1877,) says:

"Pain is the subjective concomitant of destructive action or insufficient nutrition in any sentient tissue. Pleasure is the subjective concomitant of the normal amount of function in any such tissue." (p. 29.)

But neither of these definitions recognizes the effect of attention on pain. This is perhaps due to the general idea that attention only effects the degree to which the pain is felt. It is of course a common experience that one feels their pain more when they give attention to it, whereas anything that can distract attention lessens the painful sensation. But this is only a part of the truth. The fact is clearly proved by the experiences of mental therapeutics, that the sensation of pain is absolutely removed by these methods which focus the attention on some extraneous object or idea. This accounts for the many supposed cures, which prove not to be permanent—pain is stopped, and since pain is the chief objective sign of disease, patient thinks he is entirely cured. If this is not the case, then we have to account for the actual change of the tissue from disease to healthy condition, in such a remarkably short time that the healers call it instantaneous.

Toward an explanation of these facts, may we not assume an hypothesis something like the following?

Every cell of the body has its own sensibility, and reacts to stimuli in a certain definite way if the stimulus is helpful and the opposite way if the stimulus is harmful. If we think of a primitive unicellular organism, we can easily imagine that in time, these two reactions would become distinguished, and consciously pleasurable and painful respectively, according as they were beneficial or injurious to the life of the organism. Then as we ascend to the multicellular organ and differentiation begins, one cell devoted to one kind of work and another to another kind, the liability to injury is increased, and the power of resistance is reduced, since the cell having developed greater efficiency in one direction has given up its power in another.

But here a new element comes in. The very fact of the associating together of different cells necessitates a kind of rough acquaintanceship. Each cell in the association must be stimulated by the cell adjoining it in a way that is neither the stimulus of a food particle nor yet an enemy. The recog-

nition of this difference in stimuli is the beginning of consciousness, or if Cope's view of archæstheticism, or primitive consciousness of the individual cell is correct, then we shall call this consciousness which recognizes adjacent cells as part of the same organism, the "general consciousness" in accordance with Stanley's terminology. The extent and importance of this general consciousness increases as we ascend the scale of life. When we reach the rudiments of a nervous system, this general consciousness takes a controlling interest in the corporation, and psychic life begins in earnest.

Henceforth we have a well regulated plan. We may liken the organism to a republic composed of individual states. The general government is concerned with the welfare and reputation of the body as a whole; each state—or cell—attends to its own affairs, does the work that has fallen to its lot, and settles its own difficulties as far as possible. When, however, the difficulty becomes too great, an appeal is made to the general government.

Now, in this multicellular organism, trouble is constantly arising; every cell is constantly receiving unpleasant stimuli and experiencing pain because of its own sensibility. Whether this cell-consciousness of pain will rise to the general consciousness, seems to depend upon two factors: first, the quality and quantity of the pain consciousness of the cell, and secondly, the amount of attention given to it by the general consciousness—to revert to our figure, whether the general government will become interested in a state trouble, depends upon the magnitude of the trouble and the amount of business the general government has on hand. Experience shows that we have all degrees, and every possible circumstance. We may give our attention to almost any organ of the body and in a short time we can find pain there. Normally it is highly probable that much that is pain for the individual cell or group of cells, passes without ever coming to full consciousness.

Finally, attention may be turned away from the cell group and strongly fixed on some extraneous object or idea, and then a pain of high intensity and involving a large area may fail to make itself felt. Instances are seen where a person suffers a severe injury, even a fatal wound, but under excitement feels no pain and is even ignorant of what has happened.

It seems reasonable that the second of the conditions enumerated should be the one most in accord with the highest welfare of the organism, especially if we are considering an intelligent being. Whenever an injury is of such a nature or extent as to endanger the life or efficiency of the organism, the attention of the entire being must be turned towards its

restoration. When, however, the intelligence has done all that can be done to remove the trouble, consciousness may and should be diverted in other directions, since, as Dr. Leach says: ("Albrutt's System of Medicine," p. 241,) "Pain and suffering, by their influence on nutritional processes, tend directly to prevent the return of tissues and organs to normal state;" or, as Dr. Edes puts it, "Attention constantly turned in on its own painful surroundings impedes healthy mental action as an ingrowing toe nail impedes healthy locomotion." (Edes—Shattuck Lecture 1895. p. 37.) Similarly, any injury of any less extent than this, need not, and in the best regulated organism must not, come to consciousness. And finally the absence of pain in the case of serious injury is a calamity which would in time destroy the species.

In mental therapeutics, the intelligence is appealed to, to do precisely what we have just seen is the wisest thing. In different ways the patient is induced to fix his attention on some idea other than his pain. He does this the easier from the conviction that he is in the care of those who are seeking his welfare. The Christian Scientist tells him he has no pain, and so distracts his attention by convincing him that there is nothing there to fix his attention on.

In hypnotism, again, the attention of the patient is fixed, perhaps, on the supposed power of the operator; finally, in Divine Healing, the patient fixes his attention on the Creator "who healeth all thy diseases."

The relation of the nervous system to this process is obvious. This higher consciousness is an immense advantage to the animal possessing it. But it is only possible where all the parts are so related that the cell consciousness of one part can be communicated to another part. In the lowest multicellular animals this is easily accomplished by simple contact. But as we go higher this was not sufficient, and those animals that had no better plan died. Those who could provide a line of easier conduction would survive. Thus may have arisen the nervous system which makes possible the interchange of cell-consciousness throughout the body. The place of transfer or for collecting all the sensations, is the central nervous system. And, as all kinds of combinations are possible here, so we have all possible degrees of consciousness resulting. Perhaps the simplest is the reflex arc of the spinal cord, which is commonly supposed to be unconscious. Then come the reflexes from the lower levels of the brain, giving rise to a greater or less degree of consciousness. The most complete combination of all the incoming sensations constitutes full consciousness. This has to do with the highest welfare of the individual. Health and the highest efficiency is obtained when this total

consciousness is made up of sensations, each of which has its full value, and no one of which occupies a larger place in consciousness than it deserves. Under such circumstances, any cell or group of cells comprising tissues or organs, whose derangement endangers the whole body, will be at once attended to, and the higher faculties of the mind brought to bear, to restore the diseased parts to normal condition; on the other hand any pain which arises from a purely local trouble will be neglected and allowed to take care of itself.

Such a theory as this assumes nothing inconsistent with known facts, and at least gives a possible explanation of the matter in question.

In concluding this part of the discussion we may quote from Stanley (*Evolutionary Psychology of Feeling*, p. 32-4.):

"The earliest living aggregations attain but a very slight degree of common life, and very slowly do the cells, under the pressure of serviceability in the struggle for existence, give up their independence and become interdependent, each thereby giving up some functioning to be done for it by others, and in turn functioning for others. Thus it is but slowly that a stomach is specialized, the cells in general in the organism long retaining and exercising some digestive function, which is properly termed sub-digestion. In this way a soup bath gives nourishment. If psychic function specializes gradually like other functions, we shall have in the same way a sub-form here, a sub-consciousness which stands for lower centers, and not for the whole organism as such. The wider, higher, and more specialized psychic center does not at once extinguish the lower.

"Now what is a *higher* organism but an involved series of combinations of combinations? With every new integration a higher plane is achieved, and the vital process has a wider functioning; but the psychical activity so far as it does not pass over into the service of the new and higher whole, remains as sub-function. With every new stage in evolution the integrating psychic factors only partially lose themselves in effecting a common psychism for the new whole, a sub-consciousness and a sub-sub-consciousness etc., are still carried on in survival. In man, physiologically speaking, it is the brain consciousness which is general. But we need not suppose this to extinguish all the lower ganglionic consciousness from which and by which it arose. If psychic function be correlative with other function, we must expect in man a vast amount of survival sub-mentality which, while not the mind of the man, is yet mind in the man. The individual knows necessarily only the general consciousness, for this only is his consciousness and constitutes his individuality, yet the doctrine of evolution would call for a vast deal of undiscoverable simple consciousness which never rises to the level of the whole organism's consciousness. A cell or a group of cells may be in pain and yet there be no pain in the individual's consciousness, and so unknown to this general consciousness.

"We have intimated that primitive consciousness may occur in a sub-conscious way in the highest organisms. But can this sub-consciousness ever be more than mere survival in its nature? or may it play essential part as basis of higher manifestations? If the integration of mentality is like other integration, *e. g.*,—material which is based on molecular and atomic activity—it will be bound up in the activity

of psychic units, which can be none other than sub-consciousness. That is, any common or general consciousness when looked at from below, and analytically is the dynamic organic whole of elements; it is a product of activities which are on another plane from itself. Roughly illustrated, I may say that my finger feels pain before I do. We conceive that at a certain intensity a sub-consciousness tends to rouse a general consciousness, and for a time maintain it; and losing intensity, the general consciousness disappears, leaving only the sub-consciousness, which may long outlast the general form.

"Sub-consciousness, whether as survival or basal, is put beyond our direct observation, but it remains a necessary biological and psychological hypothesis."

I have quoted somewhat at length, because of its bearing on the next section as well as on the preceding.

We may now proceed to discuss our second question: How can a physical change be effected, in correspondence to a mental change?

For convenience we may note that physical changes in the human body in its relation to health are wrought in four different ways.

First we have the voluntary changes. If eyes are painful, one closes the lids and shuts out the light. If an arm or a leg is the seat of pain, a change in its position may relieve it. We rest or we exercise a muscle or organ as we will, according to its condition or the condition we wish to produce. With the aid of the surgeon we remove diseased parts. All this is familiar, and while we really know nothing of how a movement is accomplished by the will to move, yet we are satisfied to leave that question and hide our ignorance under the sound of psychological terms.

Secondly, we apply drugs to the system, and by chemical or mechanical or molecular action produce changes in the condition of the system or some part of it. All this is every-day therapy.

Thirdly, we have shown in the preceding pages that outside of the voluntary muscles, and without any drugs, the physical condition is changed according to some law of mind, little understood, but roughly expressed in the formula, "believe you are well and health results." As we have already seen, a large part of this work is sufficiently explained, by the simple removal of worry or the distraction of the attention from the disease. We need not go into a discussion of the question: why too much attention to an organ is unfavorable to its functioning, and the dissipation of attention favors recovery. Indeed we cannot discuss it without a fuller exploiting of attention than is fitting here. It is sufficient to point out that such is the case—a fact which all will recognize—and to remark in passing that it seems most likely to be a relaxation of muscular as well as a mental attitude.

The result of attention to an organ is an unconscious muscular contraction which necessarily interferes, as a rule, with the normal functioning. The withdrawal of attention relaxes the muscles and allows normal action and nutrition.

The fourth class is made up of those cases of mental effect where the simple removal or relaxation of attention does not seem to account for the result. These are best seen in hypnotic cures, where, in accordance with the suggestion of the operator, a physical change is wrought unconsciously to the patient, such as the acceleration or retardation of the pulse; the raising or lowering of temperature, etc.

This class seems to demand the aid of some hypothesis of the unconscious or sub-conscious control of physical states by mental activity. Something akin to volition, but which is unconscious, would seem to be necessary to account for the facts. It is as though while we cannot get direct control of the heart, *e. g.*, and stop its beat or increase its rate, yet we can convey a message to some power within us, but of which we are unconscious, and this power accomplishes the desired result. This is the idea of Mr. Myers's Subliminal Consciousness Theory (P. S. P. R. Vol. VII, pp. 345-6), in which he argues for an unconscious *intelligence*, which directs the action of the involuntary muscles, just as a man directs his voluntary muscles.

This is not the place to discuss the different views of the unconscious; the reader can consult Hartmann, Cope, Clifford, Waldstein, Lewes, Stanley, and others who have written on it.

That consciousness holds only a small part of man's mental stock, is recognized by all psychologists; also that evolution gives good reason for all grades and degrees of consciousness. Perhaps Myers's statement sums this up as well as any. He says (*loc. cit.*) :

"We may regard the human organism as an aggregation of primitive unicellular organisms, which have divided their functions and complicated their union, in response to the demands of the environment and along such lines of evolution as were possible to the original germ. It is possible, too, that all these processes—beginning with the amœboid movements of the primitive cells—were accompanied by a capacity for retaining the impress of previous excitations, a rudimentary memory which at first constituted all the consciousness which our lowly ancestors possessed. And further—may we not suggest—as evolution went on and more complex operations were developed while the primitive processes of cell change became stereotyped by long heredity, the memory which represented these earlier changes sank to a low psychical depth; became subliminal and

could no longer be summoned by a voluntary effort into the *super-liminal* sequence of conscious states. How do we know that any psychical acquisition is ever wholly lost? or even that a memory is the weaker because it has sunk out of voluntary control? It may be possible by appropriate artifices to recall primeval memories and to set in motion any physiological process which could at any moment of our ancestral history have been purposively, however blindly, performed."

This seems to be the line along which we must look for our explanation, and yet in the hypothesis of Myers there seems to be a flavor of mysticism which is not entirely satisfactory and not easy to comprehend.

May we not describe the whole process as follows?

It is a quite generally accepted theory now, that all reflexes were once conscious but have lost the conscious element through repetition and ease of performance; consciousness itself being dependent upon a sense of effort, when the thing is done without effort consciousness must necessarily vanish. This is on the physical side, and the motor phase. But when any given act was conscious, there was not only a definite movement of certain muscles, whose efforts to move gave rise to consciousness, but there was a definite nervous discharge in the cells of the nervous system. The volition which caused the movement had its concomitant physical element somewhere in the brain or spinal cord. This whole mechanism was set off by a conscious state of will, or an idea. Now, when the movement became automatic or reflex, what became of the brain path which had been worn by generations of conscious effort? Is it not possible that they too remain, not, indeed, as the well worn trails that they were when this particular movement was a conscious movement, but yet they remain distinctly different from the parts where no such paths have ever existed? They are like the old wood roads of a past generation, often noticed in the forest; no longer used, much overgrown, but still recognizable as the place of a former thoroughfare, and still the route that would be picked out if a new road were to be constructed for the same purpose. May it not be that the new volition which finds no conscious outlet for its energy, nevertheless finds an outlet along this old course, so slowly indeed that it gives us no consciousness of the fact, but nevertheless it reaches the same muscles and accomplishes the same result that the old volition used to do? Like the traveller who returns to his native city after long years of wandering, and finds nothing recognizable as he goes along the streets, cannot even tell the direction of his old home, and yet all unconsciously to himself he walks in the

right direction, makes the proper turns, and arrives at the very house he used to call home.

We do not know how to influence the action of the bowels directly, but the simple organism which was our remote ancestor, knew all about it, because his whole consciousness was occupied with that function, and whenever it was necessary to get rid of the waste products, he went about it just as we take a bath. And the traces of the old act are with us, since it is only necessary for us to fix our attention on the desired movement, and somehow, altogether without our knowledge, the desired result follows—the volition has found its way through the old, overgrown path.

Thus, it seems to us, we may picture to ourselves the way in which an idea generates its actuality without doing violence to any known facts, and without calling in the aid of any power more mysterious than primitive consciousness.

Dr. Edes says, in this connection (New England Invalid, p. 53.):

“It appears necessary that the influence which is to promote such a psychic change as must take place in cases of hysteria, and consequently in many of chronic invalidism, that which is to make the cerebral hemispheres again resume their control of the muscles, which is not merely to diminish the extreme sensitiveness to pain and fatigue, but inhibit that active search for it so commonly seen; that which is to set flowing again that nervous current which promotes nutrition; in a word, that influence which cures, whether in the hands of the physician who has studied the case and who knows it scientifically, or of the charlatan who makes no pretense to such knowledge or shrewdly guesses at it from the failures of his predecessors, must reach that psychical region that is not in full view of the ordinary consciousness, the so-called subliminal consciousness.

“It is apparently in some lower stratum of cerebral action that intellectual convictions are moulded into confidence, desire and activity, and there also apparently the same convictions may arise without the intervention of distinct perception or logical reasoning. There are those who hold that this region may be reached most quickly and certainly through hypnotism, *i. e.*, the patient is made more receptive and suggestible thereby. We have seen how it is reached by methods which have but little to do with the reason, and much with mystery and marvel. It is certain, however, that these are not the *only* channels through which an impression can be made, and it seems probable that when the physician, by beginning with the ordinary consciousness and by oft-repeated direction and encouragement, sometimes amounting to a re-education, can stimulate the motor powers of the will

and set them free from the inhibitory control of fear, habit, and hypochondriacal delusions, the result is quite as complete and permanent a one."

RÉSUMÉ AND CONCLUSIONS.

We have seen in the foregoing pages, that the psychical element is large in the cause of disease; that it played a prominent part in primitive and folk medicine; that it is the sole element in the so-called Divine Healing, after excluding all cases where some form of simple therapeutics might account for the cure; the same is true of Christian Science, Mental Science, hypnotism, and a certain amount of "regular" medical practice; the same element enters largely into patent medicine, patent devices, fads, and so through a long and ever increasing list. We have found all these alike in principle and all depending upon a fundamental relation of body and mind. This we have found best studied is hypnotism. From this study we have designated that "fundamental relation," by the familiar term "suggestion." And lastly we have attempted to review known facts with a hope of correlating our data more closely.

The conclusion from all this is that while the mind plays a large rôle in the cure of disease—greater than is realized—yet its greatest field is in the realm of prevention. Christian Science, Divine Healing, or Mental Science do not and never can in the very nature of things, cure all diseases; nevertheless the practical applications of the general principles of the broadest mental science, will tend to prevent disease.

Secondly we find nothing in the nature of mind or body, nothing essential in Mental Science, that is incompatible with drug therapeutics as such. We find no good reason why the two systems should not go on together. Indeed the solution of the present condition of rivalry seems to be a close alliance, — each helping the other.

While we find nothing to warrant the overthrow of the science of medicine, and no power that is able adequately to take the place of a thorough knowledge of anatomy and pathology or the skill of the surgeon, we do find sufficient evidence to convince us that the proper reform in mental attitude would relieve many a sufferer of ills that the ordinary physician cannot touch; would even delay the approach of death to many a victim beyond the power of absolute cure, and the faithful adherence to a truer philosophy of life, will keep many a man well and give the doctor time to study his science, and devote himself to the alleviating ills that are unpreventable.

Of Christian Science philosophy we find no justification in any of its *distinctive* features. The special features that

characterize it are in violent opposition to all that, in the light of history and present knowledge, the highest intelligences as well as the *vox populi*, regard as the truest philosophy and the best theology.

What Christian Science has in common with Mental Science, constitutes its sole claim to regard. Mental Science in turn, owes its value to its effort to make practical and bring within the reach of all, the best idealism of heathen philosophy and the Christian religion. So far it is worthy of all praise, help, and encouragement. But in this effort success has already attended it to such an extent that, lacking in scientific analysis, it has built up some erroneous theories which must eventually be sloughed off. Such is the whole theory and practice of absent treatments, in so far as it involves thought transference. Whether telepathy be true or not we do not pretend to say ; but we can say that we have found no evidence of it in any of the data that we have examined, and we thoroughly believe that every case where it is assumed, will be found to be either coincidence or the result of auto-suggestion.

There are also other notions which are too crude to last long, and which only characterize the infancy of the theory. But aside from these, Mental Science or the "New Thought," as some of its adherents now call it, seems to teach a sound philosophy and much practical sense in regard to therapeutics. It certainly can do the world no harm to have a body of people devoting themselves to emphasizing the mental side of life in these days of materialism. Indeed, so far as we are able to judge, the whole movement, as represented by the best of its promoters, is healthy and safe. And it is only when it is carried into absurdities that it becomes dangerous.

The fundamental principle of all mental therapeutics is the law of suggestion—the law that any idea possessing the mind tends to materialize itself in the body. Hypnotization is the idea of sleep, which has thus materialized itself, so that the subject sleeps. While in this hypnotic sleep the subject easily accepts further suggestion since his reason no longer opposes the suggested idea. The idea of health, which is then suggested, tends to be realized. This *tendency* which is admitted, is to be carefully distinguished from the *actual effect* claimed by the healers.

In Divine Healing, Christian Science, and other forms of mental healing, the reasoning which would oppose the suggestion is silenced, not by sleep, but by some powerful argument, dogma or assertion of the healer. If the patient accepts the teaching of the healer, without question, then the ideas which the healer suggests tend to work themselves out. And, as far as that healer is concerned, the patient is in a state

analogous to that of the hypnotic subject, though in all other respects he may be wide awake.

In both hypnotism and Christian Science it is the *fixed idea* in the mind of the *patient*—placed there by the healer or operator, or suggested by a book or elaborated by the patient's own reasoning—that accomplishes the result through its tendency to "generate its actuality."

In hypnotism we find no occultism, but rather a practice making use of perfectly natural laws and having its legitimate place in therapeutics. It is perfectly harmless, and the only possible danger from it comes from ignorance of its nature.

Finally, Divine Healing, as commonly understood, has no foundation for its theory. Not only are all its results readily accounted for by the laws of mind, but its results are not as great as those of the avowed mental healer.

The theory of Divine Healing is, if we mistake not, a positive perversion of religion. Nothing is more strongly shown by our study, than that the most striking and most successful cures are wrought by drawing the patient out from himself and his disease and fixing his attention on things higher and beyond himself. The thought that is fixed on another's interests is removed from one's own diseases, and the organs thus freed from attention have a chance to recover. Do not dwell on your ills, is the key note of it all. This is the truth which Mrs. Eddy has so travestied in her doctrine that sin and disease do not exist.

Now this altruism, which is thus seen to be the gist of all mental healing, is the very essence of Christianity. Religion has in it all there is in mental therapeutics, and has it in its best form. It teaches temperance in the broadest sense, high ideals and dependence upon the Highest alone. This preserves those who know it, by practice as well as by precept, from most of the ills that make up the list of those curable by mental methods. But further, it teaches a wise submission to the inevitable, a freedom from care and worry and the spirit of hopefulness. And these are the exact conditions aimed at by all mental practices. Living up to these ideas will do everything for us that can be done.

The state of mind has a powerful influence over the body, both for the cause and the cure of disease. Lofty thoughts, high ideals, and hopeful disposition, are able to cure many diseases, to assist recovery in all curable cases, and retard dissolution in all others.

Whatever the fundamental relation of mind and body may be, the aim of all conscious effort relative to physical well-being, should be to become unconscious of the organic life and its functioning.

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